CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES"

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From the American Baptist Magazine.

THOUGHTS ON PIETY,

Concluded.

The means of fervent piety. The obstacles treated of before have been, these many years, gradually undermining our piety, and resisting our growth in holiness. Let now the whole process be reversed; and we may hope religion will again reign supreme in our hearts. We must go again to that neglected Bible. Our spirits must learn to glow with David's, when we read the prophetic, the penitential and the commemorative psalms. Our lips must respond the emotions of overflowing hearts, touched like Isaiah's with a hallowed coal from the altar of heaven. We must become accustomed to the glorious views the evangelical prophet teaches us to entertain, and look steadily on the rising magnificence of the church of Christ.—And above all, if our piety is to become ardent, we must be more familiar with the holy gospels and the epistles. There Jesus is exhibited, who died for us. Those books contain the whole rule of our lives—the example we are to follow—the consolations we are to look for—and the charter of our mansion in heaven. There shine all the glories of the cross of Christ. The burning visions of all former ages are there realized.—The splendors of the gospel dispensation there take their rise. The beauties of the New-Jerusalem are there described. We find there the story of all that our Saviour did for our redemption, and to give us an example that we should walk in his steps. There we have the record of the labors of his apostles, and of the early spread of Immanuel's kingdom. Paul writes often with the holy eloquence, the angelic fire, the noble sublimity of the third heavens. With a pen guided by inspiration, he makes known the glories yet to be revealed. And while we listen to his appeals, if our hearts are not dead, we shall be moved. If our feelings can be kindled, they will be kindled there. But if the word of God is insufficient to lead us to fervency in religion, how can we imagine ourselves followers of the Lamb.

Another means of fervent piety is a return to our spiritual classics—Baxter, and Doddridge, and Owen, and men of like energy. Their writings seem almost inspired. There is a character about them, which scarce ever appears in the books of modern days. Men now address us as if they were of ourselves. Baxter, and his kindred spirits, seem in a manner like beings of another sphere—like angels from heaven, talking to us of duty and glory. A kind of spell always comes over us, when we read their books—it is the spell of their piety. Their mantle seems thrown about us. Our connexion with the surrounding world seems cut off; and we feel ourselves in communion with glorified ones. If, then, we would become ardently pious, let us yield ourselves up to that blessed communion. Let us suffer our spirits to be bound in that holy spell; and we shall soon find a permanent change wrought in our characters.

We must watch, too, our own minds, and see what leads us to the most devotional frames.—This will depend upon our various mental conformations. One reads a paragraph in the "Saints Rest;" and his soul glows within him. Another is best excited by the biography, or the journal of some holy man, as Payson, or Edwards, or Brainard. A third reads or sings a few verses of a hymn; and while his spirit holds communion with the spirit of the poet, and his voice rises in melody, he feels himself almost transported to the very heavens, where he can bow down at once before God, and make known his requests by prayer and supplication. This was the case with Cotton Mather, and the ardor of his piety is sufficiently attested by the record of his life.

If we have found by experience, that a very frequent attendance on the public means of grace has had the effect to dissipate our feelings, and unfit us for private communion with God, we must consent to stay at home. The solitary chamber may look to us almost as uninviting as the cell of a monk; and our gay imagination may attract us to the crowded assembly, and to the music of the choir and the organ; but if those public exercises have not formerly brought us into a holy frame, let us forego the pleasure. We will urge our minds to the duty of holy meditation. We will compel ourselves to serious, protracted thought. There is reason in this; for without it, fervent piety is out of the question. And there is encouragement in it; for in that secret chamber, and in those devout exercises, we may meet with God. Our spirits may hold blessed intercourse with the Angel of the Covenant; and we may then go in the strength of the Lord God for many days.—All religious means are designed to promote the growth of piety. If one kind of self-discipline, or the use of one class of means seems better adapted to our peculiar character than another, we are bound to regulate ourselves accordingly. If attendance on public lectures two or three evenings in the week is, in reality, less profitable to our souls than those same evenings spent in ardent longings after God, fervent prayer and meditation, and the reading of some book of devotion, in our secret retirements, then it is our duty to absent ourselves from those assemblies.

It cannot be doubted that most Christians might spend much more time than they do in exercises of devotion. Oh! if the walls of their chambers could speak, what a doleful account would many of them give of the negligence of those Christians in prayer! Probably, there are many among us, whose piety is not doubted, nor their regard for duty questioned; who put off the ever blessed God with a supplication of three or five minutes, twice in a day—read half a dozen verses at random in his precious word; and trust for any further devotions, to their ejaculations, as they are about their secular concerns. And yet these same individuals are wont to complain among their friends of their low state of piety, and the dimness of their evidences! Preposterous idea! Oh when will Christians learn to do their duty; and look, only in the way of duty, for the consolation of the children of God?

It would vastly aid our piety to do all our reading with reference to this one result, as of prime importance. Thus the skilful minister reads. He tries to make every book, and every newspaper-paragraph he peruses, in some way tributary ... the lawyer and the physician.—Professional men, who understand their duty, lay the whole creation under contribution to make them useful in their profession. So too, the Christian should make every book, every conversation, every item of intelligence, all he learns and all he hears, promotive of his piety. This was the custom of Cotton Mather. Examples are cited in his life which seem almost incredible, of the manner in which he turned every thing to some spiritual benefit. When such men come to account to their Lord for the talents he has bestowed, we need not be surprized at the sentence—"Well done, good and faithful servant!"

It will not be improper here to advert to fasting, as a religious duty. In this, each of us must consult his own constitution and circumstances. But every one, who has read the biographies of the holiest men, has noticed how highly they esteem fasting, as a means of spiritual improvement. How have their souls glowed with angelic fervor! How like men from the third heavens have we uniformly found them, at the close of those consecrated days! As we read the notices of those sacred seasons, we seem to be almost in the society of the Holy Ghost himself; and it costs us an effort to come down again to the duties of earth. Multitudes, in our day, esteem fasting a very foolish mortification of the flesh; but give me the holy devotedness, that usually springs from a day thus yielded up to unbroken communion with heaven; and I ask for no popularity on earth. I seek no honor below the skies.

Another means of promoting fervent piety is serious meditation on our mortality. Earth is not our home. We are every moment approaching our eternal state. Each pulsation lessens the number of pulsations that shall follow; and every pleasure brings us nearer a state of endless retribution. How shall we think, on our death-beds, of the manner in which we have spent these days of health and vigor? How, when we stand at the judgment-seat, surrounded by myriads of piercing eyes, and exposed to the burning, searching vision of God,—while the awful records of our mortal conduct are thrown open and read to the universe, how then will our present course of life seem to us? Will no self-reproaches make our death-beds, scenes of agony? Will no weeping over neglected duty mar the blessed tranquility of the sunset of our lives? Will there be no fears concerning our acceptance in the Beloved, when we call up to memory these days of prayerlessness, and years of unholy trifling? And will there be no tear trembling on our eye-lids as we enter the gates of heaven, because when we might have been ardently holy men, supremely devoted to the cause of Christ, we were such poor, wavering Christians—scarcely maintaining the glimmering light of devotion alive in our breasts?—Oh, let these thoughts be often in our hearts.—Let us revolve them again and again. Let us understand their full meaning, and determine that they shall lead us to lives of fervent, unmingled holiness.

III. *The duty of fervent piety.* It will be unnecessary here to recount all the commands of the divine word, to be holy as God is holy. It would be superfluous to tell of the deep-wrought piety of Jesus, our pattern, while a man of sorrows. If the mountains of Judea could speak, they would proclaim it. If the night-dews that distilled on Gethsemane, and the night-winds, that swept over Cedron, had a voice they would declare it. The apostles witnessed it, and the multitudes who accompanied the Saviour in his wanderings. While we take the holy Jesus, then, for our great exemplar, fervent piety must be our constant aim.

Every Christian has been created for a lofty design. We were not born to live and act awhile, and then go down to the grave. We were not born to be like Pharaoh, eternal monuments of the righteous displeasure of God.—We are Christians, and we are created, that we might be lights in the world—a city set on a hill that cannot be hid; like Jerusalem on mount Zion, whose splendor was reflected by every sunbeam, and whose magnificence lingered on every ray of moonlight. It is for this that God created and brought us into being. It was for this that he nourished us in our childhood, preserved us from ten thousand accidents, and has advanced us to man's estate. It is for this that he has trained and disciplined our minds, and given us, to such an extent, the command of our intellectual faculties. He has reason to expect of us eminent holiness: and shall we rob the eternal God?

Our obligations to the Saviour of our souls demand of us fervent piety. Every sorrow that called a tear from his eye and a sigh from his bosom, while on earth, should summon us to this duty. The choice of us, to be the heirs of his kingdom, calls for a return of all, and more than all we can give. The tauntings of the Roman magistrates, the scourgings in the common-hall, the blood, the nails, the cross, the agony of his death-hour—and the memory that he bore it all for us—should impress on us this responsible, but delightful duty. Go, witness his solitude, when all the disciples forsook him and fled. Go, stand where you may look on, while that melancholy procession mounts up the hill of Calvary. See the rude mob, on either side—the Roman governor in the van—the malefactors—and the affectionate women, who follow, weeping. Witness the terrors of the scene, when the Lord of life gave himself a ransom for you; and then, can you feel it a matter of little importance, whether you are eminently holy or not? Oh! if our bosoms are capable of gratitude, we shall all feel our duty. Here, here is the grand basis of Christian obligation. The cross of Christ furnishes those omnipotent motives, which those who yield themselves to the guidance of the Holy Ghost cannot resist. When a friend confers on us a favor of unspeakable magnitude, we esteem it a duty to consult his feelings, and gratify all his desires. If he but breathe a wish—the slightest breathing is taken up, as the sign that we are to exert every power, and task ourselves to the utmost, till that wish is fulfilled. Jesus most ardently desires, in every one of his people, fervent piety. He has not breathed that desire merely; he has made it stand out in capital prominence in every page of revelation. If ...

There is, further, a blessed Sanctifier, whose agency is indispensable, in preparing us for heaven. By his sweet, constraining influences, the calls of mercy were rendered effectual to draw us to Christ. He has borne with all our waywardness thus far; he has ever watched over our pathway; he has recalled us from our wanderings; he has made intercession for us in heaven; and has been assiduously training us up for glory. The Holy Spirit, then, may well expect of us fervent piety. He may look for a soul, kindling with holy desire, as we go to the place of secret prayer; and a heart, breathing after God, as we enter his earthly sanctuary. We are the temples of the Holy Ghost. When our bosoms pour forth holy aspirations, those very aspirations are but the voice of the Spirit within us. The apostle says, "because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." It is then not we that speak; but the Holy Ghost, that speaketh in us. And every obligation of love and gratitude, and deep reverence requires us to cultivate fervent piety.

Our duty to an unconverted world demands it. Multitudes judge of religion by the conduct of its professors. Instead of going to the word of God and learning what Christians ought to be, they see what they are. Oh! how often is Jesus thus wounded in the house of his friends! How often is the blessed Son of God brought into dishonor among the creeping reptiles of earth! How often do they accuse that sun of the whole system of being dark and unlovely, because his professed admirers choose to hide his rays; or to mar and break off their reflection! But this must no longer be the case.—Christians now live amid such a blaze of light from heaven, that they cannot be hid. The eyes of the unconverted nations—the eyes of the whole world are turned upon them. In the mighty combat between sin and holiness, which now approaches the meridian of its heat, it is seen that the hosts of God are few in number, and many of them but poorly armed. The wonder now is, whether they can carry their point—whether the weapons of their warfare will indeed be mighty. The proof must now be shown that their armor is of heavenly temper, and that their mail is the panoply of God. The question must now be settled that God is sovereign, and that his kingdom will prevail.—The world must have demonstration, that his followers are not hireling slaves, who fight for a master whom they abhor; but willing and joyful soldiers, whose glory is to assert the cause of such a governor. As the Christian hosts march into the conflict, the world must see that they are what they profess to be—a single, united phalanx, bound together by a love to one another, which nothing can divide; and by a common affection for their leader, which nothing can overcome. Pressing, each as near as he can, to the commander in front, all will thus draw nearer to one another. And in close order, they may thus make the battle plain of the world re-echo the blessed shout, "Hallelujah! for the Lord God Omnipotent reigneth." Then God will be honored, and his kingdom will come. We shall see the full effects on the world, of ardent piety. We shall know what a heaven earth will be, when every Christian does his duty.

But in order to be fervent, piety must have a deep and solid foundation. There are, in our days, quite too many Christians, who seem to imagine occasional temporary excitements, springing from awakened feeling, piety enough for them. They are ready to despise the pure, deep well-spring, which, in others, flows on steadily and smoothly, because it has none of those whirlpools and eddies, in which they delight. But this is unreasonable. Man is an intellectual being; and his piety must be based on the solid foundation of the understanding.—It must be permanent as the air we breathe; not like those floating vapors, which are ever changing. It must resemble, not the beautiful, and fading rainbow; but the sun shining in his strength, from morning till evening. Though clouds and storms may gather, and tempests roar, yet when the elemental strife is done, piety must still be found, like that sun, smiling beyond the rent clouds, in all its native gorgeousness.—Piety, resting on the affections merely, is never fervent piety. It is not that ever glowing source of honor to God, and comfort to the Christian, which religion, in all cases, ought to be. As well might you call the flash of lightning, permanent brightness; or the oscillations of the fire-fly, a fixed star in the midnight heavens.—No; piety, in order to be ardent, must be fed from an unfailing source. It must always be kept burning, like the fire on the altar; and the heat must become so unconquerable, that every thing within its influence shall feel. The most unpropitious materials must be at once melted down under its energy; and even the water and stones of the altar on which it burns, must minister to its support. To change the figure, piety must not be a parasitic plant, drawing its nourishment from a stealthy reliance on surrounding shrubs; but striking its own roots deep into the soil, and selecting nourishment for itself from an original source, it must resemble the strong oak; growing ever more wide and deep rooted, and ever advancing higher towards heaven. While it is surrounded by the commotions of nature, it must still stand firm and unshaken, till called to flourish under a brighter sky, and to expand its beauties in a more congenial clime. If it cannot grow luxuriantly, it must grow as well as it can; like the more hardy exotics, which, though they advance slowly in our northern regions, finally attain to maturity.

IV. *The results of fervent piety.* We might recount the blessed effects on the world, of fervent piety in Christians. We might describe the golden days that would smile on the earth, and tell what a paradise this lower creation would be. We might imagine the joyful state of things, when God would again converse intimately with the sons of men, and angels would be their companions. All the visions of Isaiah, and of the favored exile on Patmos might be brought again into notice; and we might try to realize the holy tranquillity of earth, when the tabernacle of God dwells with men. We might every tongue full of the praises [illegible] state of ... We might tell of the spirit of increased exertion that would spring up in the church, when every man should feel the value of souls, and the need of untiring efforts for the conversion of the world. We might paint before our minds the Christian in the closet, praying—"thy kingdom come"—the Christian in the banking house, giving his tithes to God—and the Christian in a heathen land, with a crowd of anxious converts, listening to the words of life and salvation from his lips. We might see in our vision a church of the Most High, adorning every hill and every valley, filled with a throng of devout and worthy worshippers. There would be no heart untuned to the exercises of praise, and no voice, which would not join the song—"To him that hath loved us." Every man, woman and child, would be a sincere and happy Christian. And in the rapid process of translation to heaven, each would leave with triumph the praises of earth for the nobler worship before the throne. The top-stone of the spiritual building would soon be brought in with shouting, and all the gems of the upper world would be set in their appropriate places. Then the prophetic page would be unravelled. We should know the meaning of those oracles, which have always attracted our wonder. We should comprehend with all saints, the length, and breadth, and height, and depth, of the love of Christ.—We should see that love exemplified in the myriads of the saved. We should feel it glowing in our own bosoms, as we lifted the song of triumphant adoration. We should rejoice in it forever and ever.

Oh! how would the heathen, in his darkness, reproach us, if he knew how easily and how speedily we might let in the light upon him!—And if we loved mankind, as we love ourselves, how soon should we become eminent Christians. Fervent piety is the mainspring of exertion—piety, taking its rise from the wonders of the cross, sustained by that Saviour who redeemed us, and perfected by the sanctifying Spirit.—Facts, on every side, bring us incontestible evidence that this is true. Have not men of the most devoted piety always been most active in the cause of human welfare—and above all, in the cause of Christian missions? Oh! what a flame glowed in the bosom of Henry Martyn! How his spirit panted after God, day by day, till he entered into his rest! Who does not know that Brainard was a man of most devoted holiness; so that Brainard and piety have become almost interchangeable terms? I need not here cite a long list of living witnesses to show that the missionaries of the cross are eminently holy men. It is this—their fervent piety—that sustains them amid discouragement and conflict, the crosses of distance from friends, destitution often of the comforts of life, and want of all that makes our days so pleasant. Oh! they look often and steadily to the throne of God.—They catch the sweet illuminations of heaven, and their bosoms burn with joy unspeakable and full of glory. Their piety urged them to the work—piety sustains them in its toils; and with the pious they will receive an eternal reward. And the conversion of the world would infallibly be in a short time effected, if every Christian, like them, would do the utmost of his duty, and always seek to maintain a spirit of glowing piety.

But we pass by these effects, to tell the results of fervent piety, to the individual. There is so much of self-seeking in the heart of man, that we can the rather hope here to strike a chord that will vibrate.

Common Christians have, at best, but a small proportion of enjoyment. Not holy enough to enjoy the better things revealed in God's word, and not wicked enough to mingle in the trifles of earth, they lead a kind of indescribable existence, in which they have neither happiness nor misery. They fear to venture into the unhallowed pursuits of the unregenerate; and they want courage to launch out into the ocean of true, heavenly being. The ancient mariners, who coasted tremblingly along the shores of Europe and Africa, never saw half the wonders of creation. It was reserved for those who boldly ventured across the Atlantic to see the sublimity of the ocean-storm and the foaming billows—to hear the awful, yet delightful roaring of winds and waves—to enjoy the soft glories of a sunset at sea, and the myriad sparkles of the evening waters. It remained for those courageous men to discover wonders that had never been dreamed of, and to set foot on beautiful continents, that had always lain unknown. So it is with Christians: they who have never ventured out of their dull routine into the ocean of divinity, know not the splendors, the glories, the magnificence, which they have lost. It is the fervently pious man, who takes his daily journies to Tabor, and sees Jesus in his white raiment. It is he, who knows where rise the well-springs of enjoyment; and where flows the pure river of the water of life. He bows himself down before a throne, where he always finds access; and supplicates a God, who always answers his prayers. He believes the promise of Jehovah. His faith carries him above the things of time. Stepping over a few intermediate concerns, he feels himself in the mansion of joy—on his Father's right hand—in the midst of the new heavens and the new earth, wherein dwelleth righteousness. He is a cheerful, holy, heavenly man. He has peace, like a river, and righteousness, like the waves of the sea. He holds daily and delightful communion with the Father of his spirit, and his soul enjoys a constant prelibation of the glories of the redeemed.

But the holy man must sicken and die, like all our race. And on the death bed come the happy fruits of his self-denial, of his watchings, of his prayers, and of his holiness. Here he begins to rejoice in that fervent piety, which has always kept him near the throne. His joyful spirit now feels that it is not a vain thing to serve God. Glory, honor and immortality burst at once upon his enraptured vision. Angels come to bear him to the throne, and to introduce him to his holy employments. He cannot be said to die—he is translated to heaven. That is a very beautiful description of the death of the holy, which is given of Stephen. It is said—"he fell asleep." Cruel murderers were ... asleep." He slept in Jesus. All the holy ... ways fall asleep in Jesus. Death has no sting. Life vanishes like the last ray of sunset, or the fading of the summer cloud; and before the clay is cold, the spirit is enjoying unspeakable raptures in the third heavens.

There will be degrees of glory and of enjoyment in the world of light, even as one star differs from another star in glory. The mind is destined to a regular progression hereafter, as on earth. No truth in philosophy can be mastered, till the preliminary truths are understood. And no point of advancement can be gained, except by the gradual process of going over those which intervene. In heaven there is no raising of a man to an elevation, for which he is not fitted by previous attainments; nor depression, that others more negligent may go with him, side by side. The Christian will commence his course beyond the grave, just where he left it on earth. The man of fervent piety will go on, increasing in holiness and in happiness, forever. He will always be far, far beyond the lukewarm professor, whose piety on earth was barely visible, and whose love to God was always a matter of doubt. While the latter is yet in the shallow waters or the tributary streams of enjoyment, the former will be riding gloriously on the ocean of life. The brilliant Sun of righteousness will throw its eternal splendors upon him—the gorgeousness of heaven's palaces will enlighten him—angels will attend him, to minister to every wish, and God will be well pleased with him forever and ever. He will cast back no thought of regret for friends, who perished through his worldliness.—He will sigh over no years of his Christian life misspent.

Indeed, in heaven there will be no sorrow.—But yet, how different there must be the feelings of the ardently holy, from the feelings of the wavering Christian! Advancing from bliss to bliss, from joy to joy, from glory to glory, his enraptured soul will overflow forever. Then, we shall see the fruits of fervent piety. Then we shall acknowledge the worth of supreme devotedness to the cause of Christ. Then, as we look back to the toils of earth, we shall rejoice in every season of self-denial and tears, of fasting and prayer, of watching and exertion, which contributed to fit us for those superior enjoyments. And through the ages of eternity, we shall bring the praises of grateful spirits to him, who inclined us to fervent piety.

From the Baptist Weekly Journal.

MORMONITES,

IN THEIR PROMISED LAND.

SHAWNEE MISSION, INDIAN TERRITORY,
Dec. 20th, 1832.

My dear brother Stevens—I arrived here the first day of last June, soon after which we began our buildings. They are now completed, and some children have learned the alphabet, with a rapidity not more than equalled by the whites. We are striving to preach Christ, among them, where he was not before named; we have a small church here, and usually have meetings each Lord's day. The prospects of our beloved brethren, missionaries in the south, Lewis and Davis, the latter of whom is a Creek Indian, and Baptist preacher, are very flattering. Our much esteemed brother Wilson has left this, about one week since, for the Choctaw nation, of whom we have not since heard, but we pray God, to conduct him safely to the place of his destination.

Among the wonders of the present day, you may record the following. Many of the people called Mormons, have arrived at this place, and it is said, more are on the way. The condition of those that are here, must be very unpleasant, and their sufferings are, in no small degree, from the want of comfortable houses, and something on which to subsist. Their settlement extends to the West line of Missouri State, two miles and a half from this place; they manifest a disposition to, and no doubt soon would, go among the Indians, were they permitted; which by the way is not the case. They call this place the Mount Zion, or New Jerusalem, so often spoken of in Scripture;—though it is not more elevated than the common face of the country, nor yet is there in it any thing strange or peculiarly prepossessing in its favor, more than any other portion of the West.

Here, they tell us, will be gathered the Gentiles from the east, and the Jews (the Indians) from the west, to their temple, which shall subsequently be built on the very spot now selected by them, to which, they say, their God will come in person, destroying all who shall be so daringly wicked, as to reject their Gospel; when Christ comes, which at most will not be more than fifteen years, he will bring all the Apostles, and old saints, and will reign with them here a thousand years; during this reign, the rest of the dead, shall not live (that is, all who are not Mormons,) for this is the first resurrection. To support the idea of their Christ suddenly coming to their temple, to purify and refine them, they read Malachi, 3d chapter, to the 6th verse inclusive, with other Scriptures found in Zephaniah, Zechariah, and elsewhere, all of which refer to the coming of Christ.

They have a revelation of their own, which, they affirm, was given to the people of this con-

tinent, (the Indians,) on plates and deposited in the earth and kept concealed in the earth of the Lord, till the fulfilment of its time, which has *now* been accomplished; and to prove that Joseph Smith is that wonderful prophet, to whom these marvellous plates and their profound mysteries should be revealed, they recite the 29th chapter of Isaiah, saying that the prophet Smith is that unlearned man, to whom the book was given, to read, and he said, I cannot, for I am not learned! But this difficulty was soon removed by the spirit which came upon him, and blest him with the gift of tongues. The Book then was clearly opened to his understanding, and he translated it to one of the witnesses, who wrote it in our language. Thus according to the 37th chapter of Ezekiel, say they, the sticks there spoken of (the Mormon book and our Bible,) are become one, in the hand of the prophet Smith; or shall, when our Bible shall be rightly translated by him, under the outpouring of his holy spirit, and its directions. Every person, who tells them that he wishes to forsake sin, is, without further ceremony, taken by the Elder, and baptized for the remission of his sins; he is now told that he shall soon receive the spirit; this being accomplished, the Elder lays his hands on him, and imparts to him his holy spirit, which they say they then feel immediately, and know that it is the truth. The Elder now sings to the new converts, consecrating songs of their own diction [composing,] and to them he reads prophecies about giving their possessions to the [illegible] Bishop's feet, he places it in the store, and they lose sight of it forever; their store-keeper will not trust them for a single dollar, though he willingly gives credit to others.

If the brotherhood is once taken, and any should choose to leave them, he must go out empty, however much he had deposited in the Treasury. Much is said among them about the Holy Ghost being given, by the laying on of the Elder's hand, about prophecying, healing the sick, and the interpretation of tongues; all this however they carefully avoid, saying that these things can only be done, when they are in the spirit, which perhaps but seldom happens in this land of pilgrims; since no miracles have been done here at any time by them, though greatly needed, and they have been abundantly pressed to it. They eat, they drink, are sick, and die, as all others do. When they are sick, unfortunately, they have not faith to be healed. Of the dying they say, their work is done, they must go; they also say, it is self-evident that disease is the natural effect of unbelief. If this be true, I am sure their faith cannot be as large as a mustard seed, for none are more liable to sickness, and all contagions than themselves, the cholera not excepted, even among their preachers. Perhaps when their Christ comes, and brings their old Apostles and saints, some of them may profess more power and faith than these, that are already here; if this should not be so, I shall finally despair of seeing miracles done by them.

Although they have prophesied, the graves have not yet opened; the bones are yet dry, nor are they yet collecting; we have heard no noise in the valley; we know some have professed, but nothing is moved; if others have spoken to the winds they have not obeyed them; there are no symptoms of life among the slain, all these things continue, just as they were.

Let none be anxious, or burn with desire, to set their faces for the mount (or rather I would say for the Valley Zion,) of the west, supposing they will see the Lord in person, for he is not here; nor will they live more holy, more free from temptation, or sin, in this land of pilgrims, than any other place. Let me say once for all, that if any come hither, whether they expect it or not, they will be sure to meet all if not more than all, the difficulties that emigrants to other new countries meet. Of these the Mormons have their share.

Dear brethren, while evil men and seducers are waxing worse and worse, deceiving and being deceived, whose coming is after the working of Satan, in all power, signs and lying wonders, whom the Lord will consume, with the breath of his mouth, and destroy by the brightness of his coming; let us remember the appropriate admonition of the good old apostle of our Lord; Be ye therefore steadfast, unmovable, always abounding in the work of the Lord.—Though earth should be removed, and the mountains should melt, let no Christian fear, for strong is the Lord, in whom we have trusted; and he is yet able to deliver us; to him we may look from the furnace of affliction, from the lion's den, and from the mountains of the leopards. To us he has also said, as I live, so shall ye live with me, for by his power we are kept through faith unto salvation; and as we are passing through all the obstructions of the way, the exceeding great and precious promises are the staff, on the top of which we may safely lean; for they will support our fainting souls, while we are confessing, that we are but strangers and pilgrims, in the earth. How sweet the contemplation is, that our toilsome journey will soon end; and while we are struggling in the dark valley, the Lord's hand will afford us comfort, and will support us. This hope is an anchor to our souls, both sure and steadfast, entering and taking hold of Jesus within the veil.—Unto this grace we have access, and here we may stand and rejoice in the hope of the glory of God.

False Christs and false prophets, our Lord told us, would come, showing signs, and wonders to deceive, if possible the very elect; perhaps they may tell us, he is in their temple or their secret chamber, but let us not believe them; if they say, he is in the desert, let us not go forth; for our Lord will not come, to dwell in temples, or in secret chambers, or deserts, but as the flash of lightning, he will come to execute judgment upon all.

Anticipate the happy moment, when your Lord, who is gone to prepare a place for you, will come again, to take you to himself; it is cheering too, to reflect that death will then be lost in victory; and all our pains and suffering, in pleasures and delight; and our grief, in everlasting joy. What is so animating and cheering as the Christian's hope? It comforts him through life; by it he triumphs over death, the grave, and all its terrors; it never leaves its possessor, till he arrives in sight of his long desired home, when his eyes shall ever gaze upon the dear object of his love, who died for him, and rose again to die no more.

I am, my dear sir, most affectionately yours,

Alexander Evans.

From the Watchman.

FEMALE SAVINGS FOR MISSIONS.

In the anonymous letter which follows, and which was directed to a lady of a minister of the Gospel, and received a few days since, ten dollars were inclosed, which will be forwarded to the Treasurer, and we hope a blessing will attend it. No vanity can be charged on the donor, as her name—though not her benevolence—is in secret. It is a question worthy of consideration, whether the Gospel doctrine of self-denial is not too much disregarded?

Dear Madam—Some time since, I went to hear a brother from the Valley of the Mississippi. In his address he spoke of an old lady, who came six miles through the wilderness to hear him preach. O! thought I, is there nothing I can do, so that I may have a little money to put into my box, which I have for a long time kept, for the purpose of throwing in what I could spare from my wages, so as to enable me from time to time, to cast in my mite, towards sending the Gospel to distant lands? At first I could not see in what way I could do any thing, having for many years denied myself of wearing any thing I considered superfluous; but before our brother had finished his address, I determined to curtail my expenses more. A short time after, I went out to purchase a shawl, for which I concluded to pay ten or twelve dollars. I soon found one which exactly suited my fancy; but as I was about to say I will take this, the thought occurred to me, that here was a good opportunity to put your resolution into practice, of curtailing your expenses. I looked around, and soon found one for three dollars, which I thought would answer quite as well for me. I then went home, and cheerfully put the nine dollars into my little box, and I trust [illegible] The next article I purchased was a bonnet.—From this I thought I could save nothing for my box; however, I soon concluded that by lining it myself, and wearing the ribbon which I had worn the season before, I could save nine shillings. A few days after, I thought of getting me a belt and scarf, which would cost three dollars. The pride of my heart argued much in favor of it, but agreeably to my former resolutions, my better judgment argued that a belt at twenty-five cents would answer my purpose quite as well; and also a ribbon instead of a scarf at twenty-five cents would leave me two dollars and fifty cents, to put into my box.—After a severe combat with my pride, I cheerfully yielded to the teachings of the good spirit. The next I thought of getting, were a velvet collar and cuffs. These I thought I must have, and I reasoned with myself thus—"They suit my fancy precisely; there is nothing in them that looks extravagant, and as I can afford to have them, I may conscientiously wear them." But I considered a few moments, and asked myself the question, can I at the same time put nine shillings into my box? The answer was, No. After a few reflections, I think I once more gained the victory over my pride, and most cheerfully added one dollar and a half to my little funds. When I find I have made up my mind to purchase things, that I find upon reflection, are only to gratify my pride, I run, not grudgingly, but willingly to my box, and throw in my little savings, for charitable purposes, out of which I send you ten dollars for the Valley of the Mississippi. Dear sister, by denying ourselves, we may have it in our power to give a little, while other sisters, of their abundance, may give much to assist those who are willing to spend their time, and wear out their lungs, so that they may preach the blessed Gospel in its purity, and especially to the destitute in our own land, who value not fatigue nor danger, to meet with those who show unto them the way of salvation.

Now with sincerity I request your prayers, that I may continue in the ways of well doing.

THE MECHANICAL WONDERS OF A FEATHER.

Every single feather is a mechanical wonder. If we look at the quill, we find properties not easily brought together, strength and lightness. I know few things more remarkable than the strength and lightness of the very pen with which I am now writing. If we cast our eyes towards the upper part of the stem, we see a material made for the purpose, used in no other class of animals, and in no other part of birds; tough, light, pliant, elastic. The pith, also, which feeds the feather, is neither bone, flesh, membrane, nor tendon. But the most artificial part of a feather is the beard, or as it is sometimes called, the vane; which we usually strip off from one side or both when we make a pen. The separate pieces of which this is composed are called threads, filaments or rays. Now, the first thing which an attentive observer will remark is, how much stronger the beard of the feather shows itself to be when pressed in a direction perpendicular to its plane, than when rubbed either up or down in the line of the stem; and he will soon discover, that the threads of which these beards are composed are flat, and placed with their flat sides towards each other; by which means, while they easily bend for the approaching of each other, as any one may perceive by drawing his finger ever so lightly upwards, they are much harder to bend out of their plane, which is the direction in which they have to encounter the impulse and pressure of the air, and in which their strength is wanted. It is also to be observed that when two threads, separated by accident or force are brought together again, they immediately reclasp. Draw your finger round the feather which is against the grain, and you break probably, the junction of some of the contiguous threads; draw your finger up the feather, and you restore all things to their former state. It is no common mechanism by which this contrivance is effected! The threads or laminæ above mentioned are interlaced with one another; and the interlacing is performed by means of a vast number of fibres or teeth which the threads shoot forth on each side, and which hook and grapple together. Fifty of these fibres have been counted in one twentieth of an inch. They are crooked but curved after a different manner: for those which proceed from the thread on the side towards the extremity of the feather are longer, more flexible and bent downwards: whereas those which proceed from the side towards the beginning or quill end of the feather, are shorter, firmer, and turned upwards. When two laminæ, therefore, are pressed together, the crooked parts of the long fibres fall into a cavity made by the crooked parts of the others; just as the latch which is fastened to a door, enters into the cavity of the catch fixed to the door post and there hooking itself fastens the door.—*Dr. Paley.*

IMITATION.

As a proof of the power of unconscious imitation in children, it is mentioned that Wilderspin was obliged to dismiss a meritorious assistant, who had been a soldier, and had lost a part of one arm. At the words "clap hands," he used to clap one hand to the stump of the other; and each child unconsciously clapped one hand to the elbow of the other arm, and acquired the habit of so doing. When, on examination, the author found this to be the case, he tried to correct the practice, but in vain.—The teacher had himself previously tried, for it greatly distressed him; but imitation was strong, and the power of speech small; and the habit could not be corrected but by the dismissal of the unlucky veteran. Mr. Wilderspin further bears testimony to the fact that if a teacher limps, the whole school will limp, or if the teacher squints, he turns out a little nation of squinters; facts which, while they show the necessity of having sound instructors, exhibit the secret of the efficacy of infant tuition.

Verse Plates.—The idea of imprinting upon the earthen ware of our tables, the living words that glow upon the pages of inspiration, and thereby furnishing our souls with their appropriate food at the same time that we nourish our bodies, was first suggested by a correspondent in the State of Mississippi. The first impression produced on our minds by the suggestion was a delightful one; and when we presented it to our brethren & sisters of the association, at our annual meeting in July, we could see that similar emotions of pleasure swelled every bosom. We should have done injustice to our correspondent, as well as violence to our own sense of obligation, had we passed over his suggestion without an attempt to test its utility. A proposition was therefore made to an importer of [illegible] ed. Designs were immediately prepared and sent off to England, and we expect an early spring importation of Verse Plates and other crockery. Some of the designs are very beautiful, and the passages of Scripture referred to, adapted to remind us of our dependence for every blessing upon our Father's hand, and to excite emotions of gratitude and love. It is intended that one large plate shall present the plan upon which the Verse System is to be perpetuated. We recommend to our Verse friends to supply their tables with verse crockery when it shall be received in market, and we will endeavour to give them early intimation of the time and place at which it can be obtained.—*Verse Herald.*

Ladies' Lyceums.—It is our intention, during the coming summer, to pursue a systematic course of illustrations on several subjects, with direct reference to Associations of Ladies for intellectual and benevolent purposes. We shall include in this course something on Botany, Geology, and our own Systems, illustrated by cuts.

Besides reading, conversation, and written communications, which might be introduced at Ladies' Lyceums, they might interest themselves in schools with a certainty of success, which of itself would be a sufficient object for weekly meetings. By inviting teachers at these meetings, and visiting their schools, and presenting to them some mineral, plant, map or other sheet, to show to the children and their teachers that their parents and other friends were interested in their schools, an interest might be awakened, and an effort produced which would at least double the value of the schools the coming season.

If some three or four ladies in each town (one could bring it about) should unite in effecting this object, the results which must certainly follow, would give them occasion to congratulate themselves on the accomplishment of an object for the advancement of Education, which cannot be expected from any other source.

We think that one of the first steps to be taken by a Ladies' Lyceum is, to invite all the female teachers in their town to meet, and to propose to them to request their pupils to make small collections of money to procure a few books, as the commencement of a Library, a set of Apparatus, or some other collection which shall be for their common benefit.

The great advantage of this step will be to enlarge the children's hearts, and to prepare them for another and still another, for a larger and a still larger act of benevolence. Thus a new character, an intellectual and moral character, might be given to our schools in one season, which they might not otherwise receive for years, and until their present members were out of the reach of their influence.—*Family Lyceum.*

COMING ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

The seventeenth anniversary of the American Bible Society will be celebrated in New York on Thursday the ninth of May next; the meeting commencing at 10 o'clock, A. M.

In view of the approaching celebration referred to above, it is important that those Auxiliaries which have not made reports the present year, should do so now, by the first or the middle of April. Where a formal report cannot be sent, the secretary of each society is requested to furnish us with a letter, giving an account of their condition and prospects, and the names of their respective Presidents, Secretaries, and Treasurers. This is highly desirable, in order for the Managers of the Parent Society to make their report. It is feared that it will be found that many Auxiliaries which supplied their destitute families two or three years ago, have procured no Bibles or Testaments since, and that some have made little or no returns for those bought at that time on credit. It was feared by the Managers, that the great effort for the General Supply would be followed in some part of the country by a season of slumber. This fear has been too often realized.—But "now it is high time to awake out of sleep," to procure more books, to look up the new cases of destitution, to pay old arrearages, and to aid the work of foreign distribution.—*Bible papers.*

BEQUEST OF BIBLES.

An aged lady who died awhile since in the State of New York, leaving *sixty-seven* grandchildren and great grandchildren, bequeathed to each of them a Bible. Those books have since been procured and distributed. Happy would it be if this example were extensively imitated. Such a bequest would often prove, in the end, more valuable to the recipients than thousands of gold and silver.—*Ib.*

For the Christian Secretary.

Stratford, Feb. 1833.

Dear Brother,

There has recently been put into my hands a large manuscript volume of 264 closely written pages, containing the *diary* of Mrs. Eliza Ann Staples, the late companion of Mr. Horace Staples, of Saugatuck. If you deem it expedient to give the following an insertion in the columns of the Secretary, they are at your service. Yours affectionately, J. H. L.

Miss Eliza Ann Hull, of Reading, afterwards Mrs Staples, though an only child, and reared under such circumstances of worldly affluence, and pleasures of worldly company, and with naturally so great a fondness for society as led her much more frequently than is common, to social parties and amusements, was nevertheless, made an early subject of God's special grace. She was baptized by Rev. Asa Bronson, and united with the Baptist church in Stratfield.

Her diary, which I have commenced when in her 14th year, (January 1st, 1818,) is principally occupied with notes of sermons which she heard from time to time, until her death. Among the first of her records of this kind, are extracts from two sermons preached near the same period from the same text, though at different places. "Heard Mr. W. preach from Matt xxv. 10th. This being a part of the parable of the ten virgins, he dwelt much upon their character—said they were all virgins, chaste, virtuous and good, but did not continue so; not (said he,) as the Antinomians would have it, once in grace always in grace, but in short that they fell from grace," &c.

"The other preacher Mr. O. T. when preaching from this text, said, 'The *foolish* virgins were *not wise*, and therefore cannot represent true Christians. That their folly consisted in not taking oil in their vessels—in sleeping—in going to the wise to beg or buy; for had they known from whence it came, they would never have gone to their follow creatures to obtain it. When they came, after the door was shut, to beg for admittance, the Lord answered, I never knew you, nothing can be more evident than that they were not his people,'" &c.

For a child of thirteen years to notice these distinctions of character, and at her return home on each occasion to record them, exhibits an interesting feature in her mind, especially as she had not the advantages of Sabbath school instruction to induce a train [illegible] which children of that age recorded nearly whole sermons from memory, after her return from meeting; many of which might be interesting to the public, provided the authors were disposed to have them thus appear, in their perhaps mutilated form, as their divisions are seldom noticed. At the commencement of the year 1826, after recording some extracts of a sermon she had heard, she writes, "O what have I done the past year for the glory of God and the promotion of his kingdom. Alas, I have been spending too much of my precious time in vanity. Often have I made resolutions (too much in my own strength probably,) that I would live more devoted to God, but alas my deceitful heart! May I now begin anew and with this year a humble walk with God. Yesterday I sat down to the communion, and thought I had something of a view of the love of Christ to sinners. May this frame of mind continue."

The reflections she has recorded are commonly of this character; perhaps not sufficiently marked to engage the attention of your readers.

On her marriage day, November 29th, 1827, she writes, "This is a solemn yet happy day; a day I have long anticipated, yet trembled sometimes at its approach. I have this day given my hand to the dear object of my affections, Mr. H. Staples. O may we ever feel our obligations for His mercies, which have followed us hitherto, and be enabled to devote our future lives to his service."

A little more than a year before her death, as if in anticipation of her last year, though then in good health, she writes, "So has another year passed and I am hastening on to my last year and my last day; O that I might improve the moments as they fly, and prepare to give my last account with joy."

Her diary closes May 5th, 1832; she was then unwell and departed this life on the 10th of June last, in the 29th year of her age. Her bereaved husband writes that she died with perfect composure and resignation; with a hope full of immortality and eternal life, even to the last moment. She left an affectionate husband and two small children to mourn her loss, the youngest but five weeks old. Their loss is believed to be her eternal gain. Among the many interesting notes of sermons which she has left on her diary, perhaps it may interest your readers to peruse the following, from Rev. N. H. delivered about five years since. The cause of which he treats was then in its infancy, but the thoughts are still useful, and may a blessing follow their publication.

Oct. 12, 1828, Sunday. I have been to meeting.—Mr. H preached against the use of spirituous liquors, from Matthew, xviii. 7, 8, 9. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire."

"He endeavoured to show the folly and impropriety, and uselessness of drinking spirituous liquors.—They are [said he] unnecessary in every sense of the word to persons in health. The practice of drinking them ruins the constitution, the health, the property, the character, the influence, and the soul of a man. It affects his constitution and health in the following manner. It raises a slight fever, which has the same effect as a fever produced in any other manner, or by any other cause. It crowds the blood into the head, gives the face a flush, reddens and inflames the eyes, and creates throughout the system, a constant restlessness and uneasiness. Instead of a calm, quiet state of feeling, he now experiences a continual disquiet, and renewed desire for repeated draughts. He drinks again, and again is thirsty. At first he drank but little, and that little with a mistaken idea, that it would do him good. He never had an idea of becoming a drunkard, and therefore was careful to guard against a too free use of the dangerous thing. But his caution here was his greatest enemy. If he had taken a powerful dose at first, he would have discovered its effects, and learned to avoid it altogether. But now he thinks himself safe, for he can stop when he pleases, and considers himself a temperate man.

As he continues in the habit, he finds he can drink a little more than when he commenced, and still fancies he feels better. He drinks a little oftener and he feels sometimes as happy as a king, and despises himself for once thinking he could not habituate himself to drink occasionally without becoming a drunkard. By and by his continued course overcomes him, and his head grows dizzy, his joints grow weak, a faint sickness comes across his stomach—he staggers—he falls—he is drunk.

He now finds he has disgraced himself and family, and it is useless to try to give up the practice, and he goes on from bad to worse. He grows ill natured, fretful, dull, forgetful, "beastly, sensual, devilish."—He forgets his obligations to God, to himself, to his family, and to society. He seeks the company of others like himself, and grows hardened in iniquity.—The practice brings on a train of diseases, epidemics, dropsies, consumption, and in fact almost every kind, which can be named. In the midst of his days he dies and sinks to oblivion.

It ruins a person's property. Besides the unnecessary sums he spends for drink, how much valuable time does he waste in going to the tavern, or grog-shop, and in recruiting from the effects of it. In this time he might have been gaining, instead of spending money. Dr. Franklin says, "time is money." Besides this, how much is lost through mismanagement and accidents, while he is unfit for business. Sometimes he drops his money out of his pocket, when he lies under the fence, or on the grog-shop floor—sometimes it is stolen from him—sometimes he gives it away in the overflowing benevolence of his liberal heart. His business is neglected, and there is also a waste; sometimes he gets angry and beats his cattle, and hurts or kills them. Sometimes he loses or breaks his tools, when under the influence of strong drink.—Sometimes he injures his neighbour and is obliged to make him some compensation. Thus in numberless ways is property wasted. His character is ruined.—He was once respectable. Now his friends begin to shun his company. If by chance he meets some of his old acquaintances in company, how cold is his reception! How often is the remark made; this is such a one; I used to know him; he was a fine young man, but he has become intemperate. He is a miserable creature now. And with the character all the influence is lost too. For who pays much regard to the mind or wishes of a drunkard? He is ruined for this world, but oh! there is another world! This man, beastly and brutish as he is, has a soul; and that soul is ruined; for no drunkard can inherit the kingdom of God! He must be damned, ruined, lost forever and ever!

There is no use in drinking spirituous liquors.—They are not of the least use whatever to increase a person's strength. True, they raise a temporary fever, and while that fever lasts, the person enjoys a new sort of life and energy; but how short is its continuance; and the moment it is gone how dead—how feeble!—The life created by the fever and the life which was in existence before, all die together: and the only recourse is—apply again to the bottle.

They are of no use to guard against heat or cold.—It has been thoroughly proved from the actual experience of living witnesses, that they on the contrary are injurious to the health of persons constantly exposed to heat. Witness the conduct and reports of the workmen in the *gas* manufactory at Baltimore; and in the *glass* manufactories at Millville, New Jersey, and other cases; who refuse to touch a drop of liquor because it is hurtful to them; exposed as they constantly are to heat. When asked by Mr. H. if they suffered any inconvenience from the absence of spirituous liquors? they replied that they did not, but should expect to suffer if they drank any.

They are of no use to guard against *fevers*. With respect to this, a mistaken notion prevails. [illegible] would not otherwise incline to it. The less stimulus a person takes when exposed to fever, the less danger there will be of his taking it. Doctor Rush, of Philadelphia, states that at the time the yellow fever raged in that city to such an alarming height, he attended the hospital and private houses throughout the whole season—was exposed constantly to the infection. As the fever spread and increased he reduced his diet, he drank not a drop of spirituous liquor, and when the fever raged to the greatest violence, he did not allow himself to take any thing but buiscuit and milk and water, and he was healthy during the whole season.

It is generally esteemed an unhealthy place in the West Indies for our people, but it has been clearly proved from observation and experience, that those who drink no spirits are seldom or never visited with fever while there; and if they are, the yellow fever is not more severe upon them there, than our common autumnal bilious complaints are here. Our young men who go to New Orleans, and Mobile, are frequently taken with fevers, &c. They sicken and die. They are taught to believe that spirits will prevent fever—they have free access to them. A more fatal mistake they could not carry with them. In short, spirituous liquors do no good. They ruin the bodies and souls of men."

He exhorted his hearers by every motive of interest and duty to abstain from the use of them.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 30, 1833.

First Annual Report of the Society for promoting Manual Labor in Literary Institutions, including the Report of their General Agent, Theodore D Weld. New York. January 23, 1833.

This Society was instituted, as we learn from the Introductory Statement, in *July, 1831.* Mr. Weld, who had been for several years a member of the Oneida Institute, was employed as their Agent, to gain information, and to further the objects of the Society, in the sections of country through which he might travel. The appointment of this gentleman was very judicious as is *fully evident from the pamphlet before* us, in *which is collected a weight* of testimony in favor of this system, from the most respectable sources, which cannot be resisted.

The author has happily interspersed through the work suggestions and reflections which are weighty and very interesting. He has proved, to our full satisfaction, and we think the evidence is sufficient to convince all readers, that manual labor invigorates the constitution, saving great numbers from an early grave, decreases the expense of education, bringing it within the reach of many whose pecuniary circumstances have heretofore deprived them of this privilege, and prepares men for a greater degree of usefulness in all their future lives. These advantages are of too much importance, to be longer neglected, by the friends of education, and when the truth of the statements here presented, shall have been fully tested in the institutions where our male youth are instructed, why may we not expect that a like judicious course will be commenced, and continued with equal success, in the numerous Seminaries for female education in our cities and considerable towns? We earnestly hope the time will come, when it will no more be considered unfashionable or ungenteel, for females of elevated birth and attainments, to be able to direct, and assist with their own hands, in the various duties which characterize a good *house wife*. Away with that false delicacy, which forbids that useful and necessary labor of the family should be performed, by those who compose a part of it. But we have left our immediate subject—We will present the reader some extracts, that he may be able to judge for himself. The following is from the pen of Mr. Weld:

"God has revealed his will to man upon the subject of education, and has furnished every *human* being with a copy of the revelation. It is written in *the* language of nature, and can be understood without a commentary. This revelation consists in the universal consciousness of those influences which body and mind exert upon each other—influences innumerable, incessant, and all controlling; the body continually modifying the state of the mind, and the mind ever varying the condition of the body These two make up the compound which we call man; not the body alone, not the mind alone, but both conjoined in one by mutual laws. These mutual laws form the only rational basis for a system of education A system based upon any thing else is wrong in its first principles; its combinations are incongruities, its tendencies are perversions, and its results, ruin. True, the body has no value intrinsically, but its connection with the mind gives it infinite worth. Every man who has marked the reciprocal action of body and mind surely need not be told that mental and physical training should go together.

"Even the slightest change in the condition of the body often produces an effect upon the mind so sudden and universal, as to seem miraculous. The body is the mind's palace; but darken its windows, and it is a prison. It is the mind's instrument; sharpened, it cuts keenly; blunted, it can only bruise and disfigure. It is the mind's reflector; if bright, it flashes day; if dull, it diffuses twilight. It is the mind's servant; if robust, it moves with swift pace upon its errands; if a cripple, it hobbles on crutches. We attach infinite value to the mind, and justly; but in this world it is good for nothing without the body. Can a man think without the brain? Can he feel without nerves?—Can he move without muscles? If not, let him look

well to the *condition* of his brain, nerves, and muscles. The ancients were right in the supposition that an unsound body is incompatible with a sound mind."

"Most of our present systems, (says Dr. Bliss, of N. Y.) are directed to the intellectual faculties, without any reference to the fact that the mind is incased in a body, through which is communicated every impression it receives."

"The waste of health, and strength, and life, which is daily going on among the youth of talent and high promise in every part of our land, is enough to make any intelligent observer weep."—*Rev Dr. Miller.*

"Youth at most public seminaries are liable to become so effeminate, as to be rendered, without some subsequent change of habit, utterly unfit for any manly enterprise or employment. How frequently, too, do they fall victims to this ill timed system of tenderness and seclusion!"—*President Lindsley.*

"The neglect of exercise has been the ruin of thousands of literary men, and has deprived our country of some of our richest ornaments."—*Professor Sewall.*

"My opinion is, that *not a solitary individual* of the above description [close students, who go through a thorough course] can be found, whose health is not impaired in some degree."—*President Chaplin.*

"Every fact presented by the pathology of the diseases of literary men confirms the opinion that the neglect of physical culture lies at the foundation."—*Dr Reynolds.*

"Inactivity is the great bane of literary men."—*Graham on Indigestion.*

"It is the *debauchery of inaction* that has spread itself so extensively, and engendered so alarming an increase of dyspepsy and other chronic maladies."—*Professor Salzman.*

"Labor or exercise is indispensably necessary to preserve the body any time in due plight."—*Cheyne.*

"Exercise in the open air is essential to the well being of every p[illegible]

"Men of letters, from neglecting to take exercise, are often the most unhealthy of human beings Even temperance is no effectual remedy against the mischiefs of a sedentary life, which can only be counteracted by a proper quantity of exercise and air."—*Directions for Prolonging Life.*

"That mental activity is promoted by bodily motion, is a matter of universal consciousness. Who has not felt the current of thought becoming motionless, and its fountain beginning to stagnate, after thinking closely for hours, and preserving the same posture of body? And who upon calling his muscles into active play, has not felt new fountains break out within him, and fresh thought pour over the soul its living waters?"—*Weld.*

That the present system of education is perilous to morals, is proved by many testimonials.

"It is a fact that ought not to be disguised, that the morals of youth frequently become corrupted in our academies and colleges"—*Rev. Dr. Frost.*

"Idleness is the parent of every vice."—*Dr. Rush.*

It would greatly diminish the expense of education.

"The students generally pay their *board* by their labor; some pay all their expenses; and some do even more than this"—*Report of Maine Wesleyan Seminary.*

"The pecuniary benefit which the students receive, is the payment of their board by their labor. Some do much more."—*Report of Oneida Institute.*

"The amount of labor performed by our students, (two hours per day) diminishes the expense of their education more than *one third.*"—*President Cossitt, Cumberland College.*

"The pupils have by manual labor paid nearly one half their expenses of education."—*Report of the Pennsylvania Manual Labor Institution.*

Precipitancy in establishing these institutions.—"What is done in a hurry is ill done." He who is in such haste to leap, that he can spare no time to look, will probably find when he comes down, that if head and feet change places, the novelty of the experiment, though it may gratify curiosity, is slight security against fractures, and meagre compensation for them. Much deliberation, careful inquiry, intelligent anticipation of probable difficulties, and a wise provision of means to meet them, should be the pioneers of every manual labor institution."—*Weld.*

We have made copious extracts, as we feel a deep interest in the success of the proposed Academy at Suffield, which is to be upon the Manual Labor system; and if our readers generally feel the same interest with ourselves, the institution alluded to will be well sustained.

Baptisms.—On the 17th inst. the Pastor of the Baptist Church in this city baptized 5 persons on profession of their faith; and on the 24th, ten were immersed in the baptistry, (five males and five females, in the bloom of youth) in the presence of a very large and attentive audience. One of the baptized was the eldest son of brother Davis, being the third child of his which he has baptized within two years. More persons are soon expected to come forward in the same Gospel ordinance.

The Manners and Customs of the Jews, and other nations mentioned in the Bible. Illustrated by 120 Engravings. First American Edition. Hartford: Published by Henry Benton. 1833.

This work appears in a neat dress, and has received a recommendation from Rev. Mr. Hawes, of this city, from which we extract the following:—

"The author, whoever he may be, was evidently well qualified for his work. He has made a very judicious selection of materials which lie dispersed in larger works; has compressed a great amount of most useful information into a small compass, and while his style is uniformly neat and simple, he has interspersed with his facts a great variety of pious and practical reflections, adapted both to enlighten the mind and improve the heart. I know of no work of the same size which contains a greater amount of matter adapted to be useful to Sabbath school teachers and pupils, and indeed to all who wish to understand the meaning of many customs and facts referred to in the Bible."

The *United States Baptist Annual Register*, has been noticed by several editors, who have given it their full approbation. It contains in connection with other very valuable matter, Statistical Tables of the Baptist Churches throughout America, including the names of a large majority of their ministers and of many of their clerks and Post Offices.

The reasons which induce our churches to raise funds annually to procure printed Minutes of their respective Associations, also operate, and that with still greater force, in favor of their taking measures to obtain at least one copy of this periodical. Would it not be well therefore, for each church to make arrangements to furnish itself with a copy; this need not prevent the brethren from purchasing copies for their own use. It contains 234 pages royal octavo, besides 20 pages devoted to the Almanac. The work may be had by applying at the bookstore of F. J. Huntington, or at the Baptist Tract Depository, kept by J. W. Dimock, or at this office, price $1 per copy.

General Intelligence.

From the New York Daily Advertiser.

LATEST FROM FRANCE.

By the ship Rhone, Captan Rocket, from Havre, we have received our Paris files to the 16th and Havre to the 18th of February, containing London intelligence to the evening of the 15th, all inclusive. Our latest date from Paris is the 17th.

The most important news is that of the introduction of a reform in the Irish Church Establishment, introduced into the House of Commons by the Ministers, particulars of which will be found in a succeeding column.

Portugal.—Gen. Solignac had succeeded in his attack on the Miguelites. He lost but 80 men, and put *hors du combat* 500.

Holland.—Several Dutch ships have been captured by the English.

Turkey.—The victory gained by Ibrahim, is fully confirmed.

Greece.—King Otho has been received with much display at Napoli di Romania.

Spain.—Madrid was quiet. A cordon sanitaire, of 10,000 men was prepared for the frontiers of Portugal, on account of the Cholera at Oporto. The Globe says the Spanish cabinet is favorable to an interference in Portugal.

In the House of Commons on the 12th the Chancellor of the Exchequer introduced the ministry's plan of improvements and changes in the Irish Church Establishment.

Plan for the Reduction and Changes in the Irish Church Establishment.—Ten Bishopricks to be abolished, after the death of the present incumbents, out of the 22 which at present exist. The diminution, the noble Lord stated, would produce a direct saving of £60,000 per annum, besides what would accrue from the renewal of leases, &c. The entire income of the Bishops in Ireland might, he said, be calculated at £150,000 a year, that of the Deans and Chapters at £23,000; as to the Benefices, his Lordship said that as yet he had no accurate returns, but he would set them down at £600,000; making the entire ecclesiastical income in Ireland about £800,000 per annum. He proposed to abolish the system of first fruits, now applied to the augmentation of poor livings, and to replace it by an annual per centage upon all preferments of £500 a year, at the rate of 5 per cent; £700 to be [illegible] Bishops' Sees to be regulated by a different scale; those above £10,000 paying 15 per cent., those below that income, 10 per cent; below £6,000, 7 per cent.; and below £5,000 5 per cent; all the proceeds of this per centage to be given to augment the incomes of the poorer clergy. Church rates, government propose to abolish altogether; Deans and Chapters likewise to be abolished, or to have the cure of souls attached to them. His Lordship then stated various other changes, both present and prospective, in connexion with the Establishment. The statement was received with much cheering, and was even approved by Mr. O'Connell. Sir R. Inglis was left, at the hour of post, warmly protesting against the intentions of government.

KING'S SPEECH.

From the London Courier, of the evening of the 5th.

This being the day appointed for the delivery of the King's speech, his majesty arrived at the House of Lords shortly before 2 o'clock, and on alighting from his carriage, was received by the Cabinet Ministers, and great officers of State.

His majesty immediately proceeded to the robing room, and thence to the interior of the House of Lords, from whence he delivered the following speech:

"My Lords and Gentlemen.

"The period being now arrived at which the business of Parliament is usually resumed, I have called you together for the discharge of the important duties with which you are intrusted. Never at any time, did subjects of greater interest and magnitude call for your attention.

I have still to lament the continuance of the civil war in Portugal, which has for some months existed between the princes of the House of Braganza From the commencement of this contest, I have abstained from all interference, except such as was required for the protection of British subjects resident in Portugal; but you may be assured that I shall not fail to avail myself of any opportunity that may be afforded me to assist in restoring peace to a country with which the interests of my dominions are so intimately connected.

I have also to regret that my earnest endeavors to effect a definitive arrangement between Holland and Belgium, have hitherto been unsuccessful"

It appears by the speech of the King of Great Britain at the opening of Parliament, that the ministry propose, in the course of the session, to enter upon the subject of church property, and the system of tythes. This, in our judgment, is one of the most difficult matters which that government can be called to examine, adjust, and reform. We have had no doubt, from the moment that it was determined that a political reform must take place, that the spirit would extend to church as well as to state. Objections, both theoretical and practical, of a serious nature, may be urged against the general ecclesiastical system, especially that part of it which relates to its revenue. The political system having passed through the furnace, and being about to show what it will be in practice, the ecclesiastical, we have no doubt, will have to take its turn, and pass through a similar ordeal. This subject will draw out the whole strength of the radical reformers in the new House of Commons.—*N. Y. Daily Advertiser.*

On Monday, the 18th of February, the Bank of England stock rose nearly 4 per cent.

On the evening of the 15th of February, Earl Grey moved in the House of Lords for leave to introduce a bill for the more effectual suppression of local disturbances, and dangerous associations in Ireland. His project goes to the establishment of martial law, and the suspension of the habeas corpus

The Duke said he should give the measure all the aid in his power, and hoped it would be adopted unanimously. He thought that some such measure ought to have been adopted long ago.

Lord Eldon also supported the measure.

The West India bill had been postponed in the House of Lords until the 26th.

Mr. Young has given notice in Parliament, of a motion to bring under notice, the present state of the Commercial Marine.

PORTUGAL.—Contradictory opinions still appear to prevail in England, in regard to the prospects of things in Portugal.

TURKEY.—Accounts from Constantinople to Jan. 16th, represent hostilities as intermitted, in consequence probably of negotiations going on. Ibrahim is said to have gained an advantage at Akshir, after the victory of Koniah.

A letter from Constantinople, received in this city, dated January 10th, states, that the prospect is that offers will be made to Ibrahim for peace under any circumstances, and will be pushed at any sacrifice.

RUSSIA.—The Influenza prevails at Petersburgh: 100,000 persons being said to be affected by it at once, and still more at Moscow, where the theatres have been closed in consequence of it.

STILL LATER FROM ENGLAND.

The packet ship Roscoe, Capt. Rogers, arrived yesterday from Liverpool, bringing our files to the 23d.

The bill to suppress disturbances in Ireland had been under discussion for several days in Parliament, and was finally passed by the Peers, on the 22d.

The gales of wind which had prevailed so much on the English coast, had pervaded all parts of Europe, from which accounts had been received, and had done considerable damage.

The Irish Enforcement Bill was introduced to the Peers on the 21st from the Committee, by Lord Shaftsbury, and passed to a third reading, with some amendments. One of these forbids bonfires to be made for signals, &c. &c.

In anticipation of the passage of this bill, there was much agitation at Dublin on the 20th, and a general meeting of the Volunteers and Trades was to be held on the following day. The Bank was run for gold, but not very much.

The Grand Jury Bill was brought into the Commons by Mr. Stanley, on the 19th. It provides against corrupt and secret management for private emolument, through what appears to be a kind of *caucus system* in Ireland. Individuals could thus dispose of about a million annually. The bill is designed to arrange matters so that public works shall be taken by fair tender, and by public contract—that the rate payers assessed for these works shall have a share in the preparatory public discussions respecting them:—that special sessions, like the English, shall negative their presentment to the Grand Jury, if obnoxious or objectionable, and that a competent surveyor shall warrant the commencement and superintend the progress of public works. It also provides that the county cess shall be levied on the landlord, which will repress speculative improvements in erecting public works.

The resolutions introduced by Lord Althorp, regulating the sittings of the House of Commons, were taken up on the 20th. The first division took place for the resolution to meet at twelve at noon, and to sit till three for petitions and for private business. The resolution was adopted by 133 to 14. Another resolution for reducing the number necessary to constitute a quorum from forty to twenty was likewise adopted, and the regulations were to go into operation on the succeeding Wednesday.

TURKEY.—It was supposed that the negotiations between Ibrahim and the Porte must have terminated favorably, but it was not absolutely known, at Vienna, on the 5th of Feb. No courier had yet come from Constantinople with the treaty between the Porte and Ibrahim, but it was thought that it could not be long before one should arrive.—*N. Y. Dai. Adv.*

The south of France appears to have suffered considerably by inundations occasioned by the late storms. The road from Paris to Toulouse has been interrupted by the overflowing of the river Aveyrou, over a space of 120 feet, between Realville and Coussade. The river Garonne above Bordeaux, has overflowed its both sides of the river. Several mails had not been able to reach Bordeaux. The bridge at Langon has been damaged by the rapidity of the current. On the 4th inst., the town of Figeac was assailed by a most violent storm of wind and rain, by which the small river that runs along its side was swollen to such a height, that the force of the current carried away three houses that stood on its banks, and eight persons who resided in them were lost.

The Augsburgh Gazette of the 12th inst. has the following letter of the 3d ult. from Alexandria: "Yesterday, upon receiving the news of the victory gained at Koniah, and of the capture of the Grand Vizier, Mehemed Ali declared that on the arrival of the Grand Vizier, he would meet him on the beach; for, said he, Reschid is a higher functionary of the Porte than myself, and I am still its faithful vassal.—The Egyptian fleet is in this port. All the vessels are covered with flags, and are firing salutes, which are returned from the ramparts. The rejoicings are to continue for some days.

La Plata.—Accounts brought to Monte Video from the Falkland Islands, as is stated by the Journal of Commerce, prove that there is no danger of a contest between Buenos Ayres and the United States. The Buenos Ayrean schr. Kronda, which had ordered off the schr. Sun, of New London, has been ordered off by the British sloop of war Clio.

Chili.—*New Constitution—Abolition of Slavery.*—The Mercurio, of Valparaiso, of Nov. 7, received by the New York Daily Advertiser, contains a plan for an alteration of the Constitution, which was drawn up and reported by a committee. The only material provisions of this plan which we have seen, are those which ordain that slavery shall cease to exist, that the freedom of the press is to be subject to the control of courts and juries only, and that the Roman Catholic faith is declared to be the religion of the republic, to the exclusion of the public exercises of every other Money bills are to originate with the Deputies; amendments of the Constitution with the Senators; and nominations to office with the President. The convention were engaged in the discussion of this plan.

Cholera at Havanna.—A gentleman, passenger in the Alabama, informs us, that he had seen a letter from Mr. Shaler, our Consul at Havanna, which mentions that the Cholera was making dreadful havoc amongst the slave population principally, taking off 200 a day.

The Evening Post mentions letters from Havanna, to the 10th, which confirm this account.—*N. Y. Daily Advertiser.*

Lower Canada.—A member of the House of Assembly of Lower Canada has been imprisoned, for reflecting on the character of the Speaker, by a publication in a Quebec newspaper. The members have been much excited against the Governor for his refusing to sign a writ for a new election to replace a member from Montreal, who has been expelled.

The South Carolina Convention adjourned on Monday the 18th, after passing two ordinances. The first repeals the nullifying ordinance of November last, and all laws passed by the Legislature in pursuance thereof (excepting that relating to the militia). The second is "an ordinance to nullify the act of Congress of the late session, further to provide for the collection of duties on imports, commonly called the force bill." It makes it "the duty of the Legislature of the State at such time as it may deem expedient to adopt such acts as may be necessary to prevent the enforcement of said acts of Congress, and to inflict proper penalties on any person who shall do any act in execution or enforcement of the same within the limits of the State."

It also declares "that the allegiance of the citizens of this State, while they continue such, is due to the said State; and that obedience only, and not allegiance, is due by them to any other power or authority to whom a control over them has been, or may be delegated by the State: and the General Assembly of the State is hereby empowered, from time to time, when they may deem it proper, to provide for the administration to the citizens and officers of the State, or such of the said officers as they may think fit, of suitable oaths or affirmations, binding them to the observance of such allegiance, and abjuring all other allegiance; and, also, to define what shall amount to a violation of their allegiance, and to provide the proper punishment for such violation."—*Nat. Intelligencer.*

Mrs. Hannah More.—We learn from the London Albion, that this distinguished writer is likely to recover from her severe indisposition.

A friend has furnished us with the following letter, dated Canton, March 23, 1833.

Dear Sir—The Powder Mill of Messrs. Hazzard, Loomis, & Co. (formerly Mills & Laflin) of this place, was blown up yesterday, at 5 o'clock, P M. with a tremendous explosion. Sixty kegs of powder were in the barrels and glazing mill Mr. Wetherby, foreman, and son, aged 5 years, were instantly killed Mr. Keep, a workman, died in about three hours. The child was blown fifteen rods from the building, and his father's head was literally torn to atoms. The cause of the accident is not known, as the mills were not in operation, but repairing—*Conn. Courant.*

Fire.—On the 3d inst. the Methodist Episcopal Meeting House at Square Pond, in the town of Ellington, was consumed by fire. Divine service had been performed in the house on that day as usual, at the close of which, about half past two o'clock, the congregation retired, and about four o'clock it was discovered to be on fire. Notwithstanding a number of men were immediately on the ground, the fire had made such progress, and the wind being high at the time, nothing could be saved except the stove and a part of the lower windows, and by the setting of the sun it was a mass of ruins. No doubt is entertained but that it originated from the stove.—*Courant.*

Fire at Poquonock.—We learn that one of Messrs. Williams & Hollister's paper mills at Poquonock in Windsor, was consumed by fire on Friday night last, (22d inst.) We are happy, however, to be able to state, that their new brick mill, containing six engines, and other mills on the Farmington river, remained uninjured. The mill was insured at the Ætna Office in this city, $5,000.—*Mercury.*

A Mail lost.—The Postmaster at Northampton states in a letter, that the stage coach containing the great southern mail, was driven in the night—stage, horses, mail, passengers and all, over the bank of the Connecticut into the river, at the great bend near Passacomack, three miles below that town. The passengers and horses were safe—mail lost. The ice in the river was just breaking up, water rising rapidly.

This mail left New York, on Thursday morning Feb. 21st. Every thing was in it for that town and all north.

From the Louisville (Ky.) Herald.

Emigrants to Liberia.—We rejoice that the benevolent and Christian like efforts of the Colonization Society are beginning to be felt in all parts of the country, and more particularly in quarters where its influence is mostly needed. We learn from the last Nashville Banner, that several families left the place on the 10th inst. in the steam boat President, for New Orleans, being the first emigrants direct from Tennessee for Liberia. The Banner adds—"A number of others will soon follow, intending to embark in the vessel which is expected to sail from that port for the colony of Liberia, on or about the first of April. The owners of steam boats have, with a commendable liberality, politely offered to convey the emigrants to N. Orleans, as deck passengers, free of charge, they being furnished with provisions for the passage. We trust the citizens of Tennessee will not be wanting in their accustomed generosity and public spirit on this interesting occasion, but will extend seasonable and much needed assistance, both in provisions and in pecuniary contributions, to this important and benevolent object."

ning a family in the Northern Liberties having gone out on a sleighing party, left a native of France, who boarded with them, to keep the house in their absence. On their return about 10 o'clock in the evening, they found him stretched on the floor benumbed and senseless, under the effects of the liquor which he had improved the opportunity afforded by their absence, to drink in unusual quantities. They allowed him to remain without interruption, thinking a sound and quiet sleep all that was necessary to restore him. In the morning, however, they still found him in the same posture, and on examination discovered that his sleep *had been the sleep of death.*—*Daily Intel.*

New Magazine.—Proposals have been issued by George W. Light & Co. of Boston, to publish a monthly magazine of 32 pages, to be conducted by an association of gentlemen, for the dissemination of intelligence relative to the colony of free people of colour in Africa.

Gov. Palmer of Vermont, has appointed Wednesday, the 10th of April, as a day of Fast.

Interesting to Travellers.—We are informed by the Philadelphia papers, that early next month, the Citizens' Line will start an evening boat for Baltimore, via the rail-road, for passengers leaving Philadelphia immediately after the arrival of the New-York boat. By this arrangement those who leave New-York at six o'clock in the morning, may arrive at Baltimore at about eleven o'clock the same evening, and those who leave Baltimore in the evening, will reach Philadelphia in time for the six o'clock boat to New-York.

Col. Tarleton.—Recent English papers mention the death of this officer, so active in the South during the Revolution. He lived near Liverpool.

Important Decision.—We remark the following decision of Judge Martin, of Norfolk county, Massachusetts, relative to the duty of surveyors of highways, and the liability of towns when roads are encumbered with snow, in one of the late journals. His opinion was, that surveyors are obliged by law to render roads passable when they are blocked up with snow, as much as they are obliged to repair roads that are out of order from any other cause—that towns are liable for damages caused to travellers by obstructions made by snow, as well as for damages occasioned by any other defect in a road, and that there is no difference between cases of roads defective from this and other causes. The surveyors of ways are bound to keep roads in good repair at all times.—*Providence Journal.*

Balloon Globe.—It is announced in France, that Mr. Torlieu has produced an interesting invention, after three years' labor, viz: two terrestrial Globes, formed of a light fabric, capable of being inflated, and of being folded away like an atlas, when not in use. No doubt these are valuable productions, on account of their presenting all the modern discoveries; but in originality there is nothing to claim. Inflated Globes have been made before; and as a specimen of the advantages now afforded for the instruction of the poor and the young, they have been for some time in use in our infant schools.—*N. Y. Daily Adv.*

MARRIED.

In this city, by Rev. Mr. Youngs, Mr. Joseph S. Dewey, of New York, to Miss Harriet Frisbie, of this city.

In this city, on Thursday evening last, by Rev. G. F. Davis, Mr. Alvin Roberts, to Miss Harriet Waters.

DIED.

At Suffield, on the 24th inst., Mrs. Wealthy F. Robinson, wife of Rev. Henry Robinson, and daughter of the late Wm. Brown, Esq. of this city, aged 33.

At Farmington, Miss Elizabeth M. Cowles, daughter of Gen. Solomon Cowles, aged 25.

At Mansfield, Mr. Erastus W. Bailey, aged 44.

At the city meeting, on Monday last, a committee, consisting of the Mayor and senior Alderman, was appointed to bring a petition to the next Legislature, for an alteration of the charter, so as to change the time of holding the annual city meeting, from the month of March to April.

The following is a list of the officers chosen:—

Mayor.—Thomas S. Williams.

Aldermen.—Nathan Johnson, Henry Seymour, Jesse Savage, Samuel Tudor.

Common Council.—Henry Waterman, Chauncey Barnard, Truman Hanks, Frederick Oakes, Daniel Burgess, Henry Barnard, Asahel Saunders, Nathan Morgan, Roderick Terry, Thomas C. Perkins, Allen S. Stillman, Richard Bigelow, Charles H. Northam, E. B. Stedman, George Putnam, Edward P. Cooke, James Goodwin, Jun., Charles Weeks, Charles Sheldon, Asher W. Roberts.

Clerk.—William Conner.

Sheriffs.—Benjamin Hastings, Horace Wadsworth.

CICERONIAN LYCEUM

Will meet at their Hall, in Temple street, Tuesday evening, April 2, at 7 o'clock precisely.

A continuation of the discussion of the question before the last meeting of the Lyceum, will be the order of the evening.

Ladies and gentlemen are respectfully invited to attend.

Philo A. Goodwin, Sec'ry.

GOODRICH ASSOCIATION.

A Lecture will be delivered at the usual place, on Friday evening, April 5, at 7 o'clock, by Francis Fellows, Esq Subject, LOTTERIES. The public are invited to attend.

NOTICE TO THE CHURCHES.

In the Spring of 1832, a request was made by the Board of Managers of the Con. Bap. Convention, that the Churches composing said Convention would contribute a sufficient amount to liquidate the debts due from said Society, and notices were forwarded, naming the amount apportioned to each Church. Most of the Churches have responded to the call, and but a small balance remains unpaid. The Board earnestly request the Churches which are yet in arrear, to forward the sums requested from them, that the Convention may be entirely free from debt. The money may be paid, either to Mr. P. Canfield, or to Jeremiah Brown, Esq. Treasurer.

J. COOKSON, *Sec'ry.*

Middletown, March 13, 1833.

NOTICE.

The Annual Meeting of the Baptist Society will be held at their Conference room, on the evening of Tuesday, the 2d of April, at 7 o'clock. The pews in the house will be sold for the year ensuing, on Wednesday the 3d; business to commence at 9 o'clock, A. M.

P. CANFIELD,
E. BOLLES,
M. C. BURT,
T. J. LITCHFIELD,
W. GRISWOLD, } Committee.

N. B. All persons having claims against said Society, are requested to present them to P. Canfield for adjustment, previous to the 30th of March.

Hartford, March 23, 1833.

TEMPERANCE HOTEL IN HARTFORD.

The Subscriber has taken the House situated in the north part of Main street, formerly known as Cooley's Farmer's Hotel, and lately occupied by Mr. Dean, as a Tavern, which he will open on the first of April next. His intention is to conduct the establishment on Temperance principles, and to the exclusion [illegible] The friends of Temperance are [illegible]ing a good cause. Those not friendly to this cause are invited to call and judge for themselves, and they are assured that no pains shall be spared to render their situation agreeable.

That there has been no Public House of the kind in Hartford is spoken of with regret, whilst similar establishments exist in many of our large towns. Whether this experiment will succeed, depends on the public patronage. If it should fail, a similar attempt will not probably be again made.

This establishment will be known as the City Coffee House, where travellers and inmates will be furnished with the most satisfactory accommodations. The rooms, beds, furniture, and provisions for the table will be particularly attended to. The Stables connected with the establishment are extensive, and will be attended by careful and experienced Ostlers.

Pleasant accommodations will be furnished to the Members of the General Assembly, in May next. The patrons of the *City Coffee House* may rely at all times upon the unremitted exertions of the proprietor to merit their continued favor.

M. A. KELLOGG.

Hartford, March 26, 1833. 11

DRY GOODS STORE & CARPET WARE ROOM,

CORNER OF MAIN AND PEARL STREET.

JOHN OLMSTED

Would respectfully inform his customers and the public, that he is now opening his full Spring supply of Staple and Fancy Dry Goods, Carpetings, and Housekeeping articles, purchased with cash since the recent reduction in duties, and Goods on hand made to conform; no pains have been spared to select Goods of the very best quality, and purchasers may rely on every article proving as represented; his assortment is now complete, and will be sold as cheap as at any other establishment in this city.

March 30. 11

SCHOOL FOR BOYS.

REUBEN GRANGER respectfully informs his friends and the public, that the summer term of his School, at the Mineral Springs in Suffield, will commence on Tuesday, April 23d. The price of tuition for the common branches, is $3 per term of 12 weeks; for all others, $4 Instruction will be given in the French Language, if desired.

The price of Board, including washing, is $1,50 per week. It is desirable that scholars should enter the school at the commencement of the term. Each scholar is desired to furnish himself with a Bible and Psalm book.

Suffield, March 26, 1833. 3w11

The Franklin [Self-Supporting] Academy, at Shelburn Falls, in Shelburn, Franklin Co., Mass.—The first term of this Institution will commence the first of April next, under an able Preceptor. Board can be obtained in commons or in the village, on the most reasonable terms. There are some Scholarships *to rent;* those who wish to avail themselves of this privilege *to labour,* will do well to apply immediately. Scholars, male and female, are received as in other academies, though they do not choose to labor, or wish to obtain their own employ.—Tuition will be as reasonable as at at any other similar school.

BENJ. F. REMINGTON, Agent.

Bernardston Feb. 25, 1833. 11

FOR SALE,

A PRINTING ESTABLISHMENT, suitable for a Country Office, consisting of
Several fonts of Type, partly worn,
1 Imperial Press, Wells' latest pattern,
Together with Stands, Furniture, Composing Sticks, &c. &c.
Apply at this office. 9.

TO PRINTERS.

PHILADELPHIA PRINTING INK, warranted of good quality, (manufactured by Johnson & Durant) constantly for sale, at Philadelphia prices, by

Hartford, March 30. P. CANFIELD.

NOTICE.

AT a Court of Probate, holden at Tolland, within and for the District of Tolland, on the 12th day of March, A. D 1833,

Present, JEREMIAH PARISH, Esq. Judge.

Upon the petition of Joseph Howard, of Tolland, in the county of Tolland, shewing to this court that he is Guardian of Louisa Warren, Harriet Warren, Leander Warren, Edwin Warren, and Julia M. Bennet, all of Clarendon, in the County of Orleans, and State of New York, minors; that said minors are the owners of real estate situated in said Tolland, viz. the one tenth part (in common and undivided with the other heirs) of all the real estate which Capt. John Warren, late of said Tolland, died seized and possessed of, containing in the whole about one hundred and seventy acres of land, with the buildings thereon, subject to the right of dower of Abigail Warren, widow and relict of the said John Warren, deceased, valued at about one hundred dollars; that said property may now be sold, and that it would be for the benefit of said minors to have the same sold, and the avails put on interest on good security, or otherwise disposed of, as the law directs; praying for liberty to sell said property for the purpose aforesaid, as per petition on file.

It is ordered by this Court, That said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the county of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district, on the 27th day of May next, at 9 o'clock, A. M.

Certified from Record.

JEREMIAH PARISH, Judge.

3w11

POETRY.

From the Religious Souvenir.

MIDNIGHT HYMN.

Heaven
Is as the book of God before thee set,
Wherein to read his wondrous works.—*Milton.*

How vast thy power, thou only wise,
Thou high and holy one!
Who like a tent spread'st out the skies,
And lightest every sun,
Round which revolving systems roll
Millions of worlds at thy control!

Thy works how manifold they are,
Thy glory goeth forth
Along the heavens from star to star,
Thy praise through all the earth!
How great art thou, oh God most high!
How absolute thy sovereignty!

Thy hand earth's deep foundation laid,
Thou pour'dst out the sea;
Glory from all things thou hast made,
Glory be unto Thee!
Creator, God! who gav'st the seas
Their boundaries by firm decrees.

Lord, what is man, that thou from heaven
Shouldst deign to visit him?
Ordaining him to live, when even
The sun and stars wax dim!

Beautiful planets as ye march
On your appointed way,
Upward through heaven's resplendent arch,
In glorious array!
Praise ye His power, who marshalled high
Your glittering armies in the sky.

Praise Him, thou sun, great fount of light,
His word created thee:
Shine on, rejoicing in the might
Of Him who bade thee be;
While darker orbs thy beams shall bless,
Type of the "Lord our righteousness."

"Day unto day doth utter speech."
The heavens his power proclaim;
"Night unto night doth wisdom teach!"
"Who would not fear thy name,
Oh thou most high!" Every knee
Shall bow; all flesh shall worship Thee.

Newport, R. I. S. S. C.

From the Lowell Evangelist.

A SKETCH.

No station in life is free from care. The hand of sorrow often presses most heavily where we should least expect it would be laid. It is not in the hut of poverty, not in the lonely cell even, that care and anxiety make their residence; not there only that grief does its silent work, that sorrow broods; that sleep is unrefreshing; and that night-visions disturb the repose and excite alarm. No, but in the palace. Surrounded by all the regalia of royalty.—Where the proudest monarch of the proudest empire on earth, revels at his banquet, or sleeps on his couch. There the canker of care may be doing its work of waste. There, may be every thing of anxiety, every thing of unhappiness.

It is the second year of the reign of Nebuchadnezzar. Babylon is the seat of his dominion. It stands the pride of Chaldea, the wonder of that age. Its giant walls bid a disdainful defiance to the wastes of time and to the shock of battle.

Its hanging gardens, the greatest of artificial curiosities, with their green glories, their fountains and their flowers, are over it like a firmament. Its palaces as to taste and costliness are unrivalled. Through the midst of this vast city, beneath the high arched walls, rolls the broad and deep Euphrates. The night-breeze along its banks, sighs responsive to the exile from the land of Judah, and just gives a tremulous motion to the willows that hang down their leafy boughs quite to its surface. The moon-beams are down in their quietness upon turret and tower, and noiselessly do they steal along the mirror-like surface of the slumbering waters. Here and there may be found wandering, pensive and alone, an exile from the land of Judah. He remembers Zion and weeps. His thoughts are far away to the land of his father's sepulchres. He muses upon the departed and unreturning scenes of joy which shed their sun-light around him, when with the glad tribes of his native land he went up to keep holy day upon the hill of Zion. No wonder that his spirit within him is sad, when in his captivity he thinks of by-gone joys. No wonder that upon that emblem of grief, the willow, his harp hangs "untuned in every string," for ah, how desolate is the land of prophets. How cheerless the months of his exile. His own, and the language of his captive countrymen, when they think of their own, their native land, is,

"But we must wander witheringly
In *other* lands to die,
And where our father's ashes be
Our own may never lie;
Our temple hath not left a stone,
And Mockery sits on Salem's throne."

On the high walls of imperial Babylon between the lamp-lighted towers, patrols the sentinel, helmeted and shielded in complete panoply; ever and anon announcing in drowsy tones the passing hour. The streets are vacant and still. The lights are extinguished. Hushed is the voice of mirth and revelry. The halls lately thronged with fashion and gaiety are now dark and silent. The festivities of the regal palace are over. The high ones of Babylon who had gathered in the pomp and pride of their chieftain-ship, around the imperial monarch, have all retired, and Babylon's king hath closed his eyes in slumber. He dreams. An image is before him of surpassing brightness. The form thereof is terrible. He sees the image smitten and broken and becoming like the chaff of the summer threshing floors; and the stone that smote the image, the monarch beholds becoming a great mountain and filling the whole earth.

BIBLE IN LITERARY INSTITUTIONS.

It has been a source of pleasing reflection to us, that the University of the city of New York, just commencing its career, and rising into notice, has assumed a bold stand in favor of divine revelation; and among her earliest efforts has produced a volume,* which while it is so eminently adapted to instruct the youth of that populous and rapidly increasing emporium, is by its publication, likely to become useful to multitudes of others, both in the present and future generations. We sincerely hope that the directors and professors of this rising institution, will proceed on the principles with which they have commenced. May they never be ashamed to avow that their University is in its constitution essentially a Christian Institution, and "set for the defence of the Gospel." We hope, also, that what has been reported to us as their purpose, namely, making the Bible a regular classic, will be carried into complete effect. Too long have professed Christians cast contempt and dishonor on the volume of inspiration, by excluding it from the schools of learning, and by exalting heathen authors above the writings of Moses and the prophets and apostles. The Bible presents the most interesting and fruitful field for the studies of our youth. Its history and biography—its antiquities and religious institutions—its poetry and wise moral maxims—its prophecies and types—and finally, its sublime doctrines and salutary precepts, open to the ingenuous student, a rich mine of instruction, compared with which all the treasures of heathen antiquity are meagre. If we are indeed Christians, let us pay due honor to our Master, in all our institutions of learning, and no longer be moved by the ridicule and scorn of infidels whose object ever has been to banish the Bible, first from our schools, and next from the world. Providence, we believe, will cause those literary institutions to prosper, in which revealed religion is defended, and its principles [illegible] It is the religion of Heaven; the greatest blessing which the world has received; the light of life, intended to show erring men the way to heaven; and shall we put this glorious light under a bushel? We confess, that ever since we observed the prominence given to religion in this University, our hearts have been drawn towards it, and we cannot but pray for its prosperity. If there are others, who dislike the Bible, and every thing which savors of piety, let them institute seminaries of learning of their own, into which the sun of righteousness shall never dart one cheering ray; where the Bible shall be as little known as the Koran, and within which no messenger of heaven shall ever be permitted to set his foot. Let infidel men lavish their treasures in founding such institutions. Christians need not envy them, or regret that they have no part or lot in them. The time will come when God will vindicate the honor of his own word, and of his own servants.—*Biblical Repertory.*

* M'Ilvaine's Evidences.

From the American Revivalist.

LOVE OF THE GOSPEL.

When man is introduced into the service of the Prince of Peace, all his former views and feelings are changed, and he becomes a new creature. In the service of his divine Master, (in a certain sense,) he becomes etherealized, the dross and corruption of this world, are, in a measure, purged away, and he himself fitted for the service of heaven. Brought under the influence of Christianity, enlightened by the "Sun of righteousness," and watered by the dews of the Spirit, he grows up to become a denizen of the skies. But what is there in the life of the Christian which is so lonely? What is there in all his business affairs (as far as the Spirit is concerned,) which distinguishes him from the men of the world? It is love—that love which is opposed to the cold indifference of the world—which is opposed to cynical brutality, to stoical pride or epicurean selfishness; but which is allied to that Spirit, which is breathed in heaven.

This love is different from the best feelings manifested by the moralist, or worldling. It does not pass away as the "Morning cloud," but is abiding. It spends not its energies, in eloquent harangues upon the beauties of virtue, or in "theorizing speculations on the principles of morals." It frames not Quixotic schemes of philanthropy, nor employs itself in weeping over tales of fictitious woe. But is an ever acting principle, interwoven into the very fibres of the soul. It consists not in a few fruitless wishes for the good of others, but constantly manifesting itself in "doing good to all men, especially to those who are of the household of faith." If this principle were in full exercise, the inhabitants of this world would appear like one vast, celestial army marching forward to the "regions of bliss," each, in his own order, passing through the gates of death to join the congregation of the heavens. Such a scene angels could not but witness with rapture, and the morning stars would (as at the moment when this world started into being, shout again for joy. C.

TO THE DELAYING.

What is repentance? It is turning from sin to holiness; from sin which is the reproach of our nature, to holiness which is its honor and its glory; from sin which is the abominable thing that God hates, to holiness, which is infinitely amiable in his sight; from sin, which acts the tyrant over all who are subject to its power, to holiness, which constitutes the most perfect freedom that a rational creature can enjoy; from sin, which makes us liable to eternal condemnation, to holiness, which implies our acceptance of the appointed Saviour, and fits us for eternal life.

But if this account of repentance be accurate, with what propriety can we put it off to a future occasion? Can it be reasonable to delay consulting the original dignity of our nature?—to delay what is well pleasing to Him who is the greatest and best of beings? to delay asserting that spiritual liberty which is so valuable, and which we must forego so long as we continue in sin; to delay of accepting of Him through whom alone, we can obtain salvation? to delay entering into a state of peace with God and our own minds? to delay pursuing an object which we must allow to be pre-eminently excellent and at the same time adhere to one which we allow to be entirely worthless, vile, and ruinous beyond expression? Can such conduct be deemed reasonable? No: it is the most unreasonable, the most inconsistent, the most preposterous conduct of which we can be guilty. To avoid such a glaring contradiction; to show that our resolutions of amendment are sincere; to prevent our conduct from giving the lie to our professions, it behoves us to repent immediately. If we would realize the views of repentance which we affect to entertain; if we would practically allow to religion that high importance of which we believe it to be possessed; if we would manifest our convictions of the evil of sin and the beauties of holiness; if we would act agreeably to the true spirit of any determinations we may have made to repent hereafter, these determinations must be instantly carried into effect. "Behold, now is the accepted time."—*Thompson's Sermons.*

THE CHRISTIAN IN ADVERSITY.

As the sky is only decked with stars in the night, so the Christian shines most in the darkness of affliction; and by nothing is he so impressive as by the exercise of the passive graces. And this should reconcile you to the will of God in your sufferings. You are not to be selfish. You are not detached individuals; but parts of a community, civil and religious. And you should think yourselves honored and happy in serving your generation; and the manner in which you are to serve it, you are to leave to God. People sometimes express a wish to be useful; but it must be in their own way. They wish to do something, but their meaning is, to do something that is public and striking; originating, perhaps, some institution, or heading some new party—doing something that excites notice and noise. Here the motive *may* be good, but it should be peculiarly examined; for exertions of this kind fall in with the principles of our nature, the love of action and the desire of fame. "But they also serve that wait." And they also serve that suffer. You may be called to retire rather than to act. You may be usefully employed in the quiet duties of domestic life, or in the soberness and sameness of business. Yea, you may be detached from your callings, and be confined by accident or sickness, and have not only wearisome nights, but months of *vanity* appointed you. So you may deem them—and suppose that you are going to be laid aside, when you are perhaps approaching the most profitable portion of your lives. For there, in the house of affliction, and who visits you shall be taught how to preach; your fellow-Christians shall be edified; the young convert shall be encouraged and confirmed; the careless neighbour shall be impressed—or, even in the want of human observers, who can tell but other witnesses may look down and adore the displays of divine grace in your sufferings, and glorify God in you. For we are "a spectacle to the world, to *angels*, and to men."—*Jay.*

On Drying Wet Feet.—Few practices are more pernicious than that abominable one of drying wet stockings on our feet—I mean when it is in our power to do otherwise. Not the ignorant alone, but many who reckon themselves among the intelligent, believe that they are less likely to take cold to sit down and dry their wet stockings on their feet, than to put on dry ones at once.

Healthy, vigorous people, especially in the early part of the day, before they have become fatigued or greatly exhausted with labor or exercise, may *endure* the practice in question.—But with those who are less strong and healthy, let me prevail, when I urge them by no means to go with their feet wet a moment after they can procure stockings thoroughly dry and warm.

Neglect this advice if you please; but remember you do it at your peril! Five years ago, about this time, (or rather about the second week in March,) I knew a young lady of robust constitution, whom nothing seemed to injure. She had a sister who appeared to be on the borders of consumption. The first fell in with the prevailing custom and remained with wet feet some time one day, by which means she took a violent cold, became consumptive, and in one short year the grave has closed over her mortal remains; while her consumptive sister still lives in the enjoyment of tolerable health.—*American Traveller.*

Youth's Department.

BOOK OF NATURE.

USES OF ATMOSPHERIC PHENOMENA, METEORS, &c.

Without entering upon the vast utility of the *winds* in the world of art, with the many purposes to which they are made subservient and applied, in navigation, agriculture, manufactures, trade, and commerce; or recapitulating what we have already said respecting their vast import in the preserving the equilibrium and salubrity of the atmosphere, we will briefly observe, that the wind may be said to act the important part of nature's great husbandman, by scattering abroad the productive principles of a multitude of plants; and instead of that imaginary *water-bearer* which the ancients traced out among the stars, the eye of modern philosophy has discovered in the operation of the wind, a real *Aquarius* in the heavens, bearing about his precious treasures, and dispensing them where most wanted.

Electricity is indeed a most powerful agent in nature, and we are probably but acquainted as yet with a small proportion of its wonderful effects; but from what we do know, we have reason to conclude, that the benefits to be derived from this all-pervading principle, are numerous as the appearance it puts on—are infinite as its extent. Since the phenomena produced by this fluid have been observed with attention, the true cause of thunder and lightning seems to be ascertained. As the motion of light is almost instantaneous, and that of sound is at the rate of a league in forty pulsations, the distance of thunder may be easily ascertained; for if we can count thirteen pulsations betwixt the flash and the sound, the thunder will be about a mile off. A means, however, has been invented, by which houses, ships, and other buildings may be secured from its ravages, and places of the greatest safety in thunder-storms pointed out; but what are the evils experienced from thunder-storms when put in competition with the advantages to be derived from them? What would the atmosphere, it may be observed, become, but for the winds? But notwithstanding the blessings derived from those wholesome ventilations, what would become of the atmosphere itself, were it not for the loud-roaring thunder, the forked lightning, and all the other varieties of electrical phenomena, which purge the air of those noxious substances that are continually mixing with it, and purify by fire the upper regions, where so many light inflammatory substances are arrested in their course?

There appears to be a continual circulation going on in the atmosphere, by which the inflammable air generated between the tropics is made to ascend by its lightness to the upper regions, where, by the motion of the earth, it is urged towards the poles; hence, the inflammatory exhalations continually arriving and taking fire as they approach, are made to form those beautiful appearances called *northern* and *southern lights*, which, although they are oft invisible by the thickness of the weather, at other times amuse the inhabitants even of our climate in clear frosty weather; and these *merry dancers*, as the vulgar call them, are no doubt of infinite service to the people of the polar regions, by imparting a lengthened, if not uninterrupted supply of that light and cheerfulness of which they would otherwise be deprived during their protracted winter.

Were it not for the beneficial operations of the electric spark, which is always ready at the command of its Maker, to kindle these combustible materials before they become sufficiently accumulated to involve the whole in one universal conflagration, the world, it is probable, would long ere now have been destroyed by fire. There is no occasion (according to the opinion of some theorists) for calling in the aid of a comet to complete this work of destruction. The Almighty has only to suspend the operations of His *fiery meteors*, and the elements will soon become sufficiently inflammatory to catch fire by a single spark; so that, in fact, those terrific monitors of the gazing crowd, instead of being certain indications that an incensed Deity is about to inflict the effect of his hot displeasure on a guilty world, according to the language of philosophy and the whispers of religion, are rather convincing tokens that "His mercy is not yet clean gone, that the Lord has not forgotten to be gracious."

The use of *fogs* and *mists* on the tender herbs in the absence of rain, is well known to the grazier and agriculturist; and so sensible was the good man of the land of Uz of the importance of what some may reckon among the inferior kinds of watery meteors (although it is the surest and most universal which the wise Ruler of the World makes use of to render the earth fruitful) that, when he asks the question, "Has the rain a father?" he does not forget to add, "Who has begotten the drops of the *dew*?"

From the *clouds* proceed not only those fertilizing showers that drop down fatness, and the agitate the air in warm climates; but by intervening betwixt the earth and the scorching ray of the sun, they serve as screens to protect from injury the grass and tender herbs, and also act the part of conducting mediums by which the electric fluid is conveyed not only from the atmosphere to the earth, and from the earth to the atmosphere, but from one end of the heavens to the other.

Of all the blessings poured out of the treasures of Providence, there is none perhaps of which man is more sensible than that of *rain*.—What an alteration on the face of the earth does a seasonable shower produce! No wonder that the Psalmist, when contemplating such a scene, breaks out in such language as this:—"Thou visitest the earth and waterest it: thou makest it soft with showers: thou blessest the sprinkling thereof; the little hills rejoice on every side: the pastures are clothed with flocks: the valleys also are covered over with corn, they shout for joy, they also sing." Nay, the very manner in which this blessing is made to descend, claims at once our admiration and gratitude; for in general the rain descends in gentle showers, but in the case of thunder there is an exception, when it pours down with impetuosity and in torrents; but let it be remarked, that *here* it acts the part of a life preserver, for when once wet, our clothes become excellent conductors to carry off the electric fluid to the earth!

Even *frost* and *snow* have their uses. *Hail* is known to cool the air in summer, and experience has demonstrated, that "nature could not give a better covering than snow to secure the corn, the plants, and trees from the effects of cold in winter; and if a frost succeeds after a ploughed field has been well watered by the autumnal rains, the particles of the earth dilate and separate, and the spring then completes the making the earth light, moveable, and fit to receive the kindly influence of the sun and fine weather."

Water-spouts at sea seem to proceed from the same cause as *whirlwinds* upon land, and if these serve the purpose of carrying up the superabundance of the electric fluid from the earth to the atmosphere, as is with good reason supposed, their utility in the economy of nature must be apparent.

With regard to those *illusory appearances* that we behold in the heavens, do they not teach us in a language plain, evident, and forcible, how easily we may be deceived by our *senses*, and of the consequent importance of placing our actions under the guidance of that REASON which distinguishes man from the brute creation, and was kindly given him as a lamp to his feet, and a light to his path.

'Tis Reason our Great Master holds so dear;
'Tis Reason's rights His wrath resents;
'Tis Reason's voice obey'd, His glories crown;
To give lost Reason life, He poured his own.

SUMMER SCHOOLS.

F. J. HUNTINGTON,
BOOKSELLER, HARTFORD,

Begs leave to call the attention of those interested in primary schools for children, which are usually commenced in the spring and summer seasons, to

PETER PARLEY'S
GEOGRAPHY AND HISTORY.

The Geography contains 9 maps and 75 engravings; the Universal History contains 144 pages and 75 engravings, and are sold at about one quarter the price of other books on these subjects.

THEY have been found on almost universal trial, to be the most admirable little works to convey to the young mind just such a knowledge of these sciences as shall best prepare young minds to enter with the greatest possible advantage upon the study of larger works.

From the Missionary Herald.

"*Peter Parley's Geography in Modern Greek.*—By the following extract of a letter from a gentleman now in Greece, it appears that the popular Geography of Mr. Parley is about to be introduced into that country.

"We have Peter Parley's Geography translated; but I have not put it to press, because we want the cuts for it. There could scarcely be a better book on this subject for Greece, if we had all the cuts for the costumes of the different nations. I perceive that this little book has passed through seven editions in one year in the United States of America, and it well deserves its good reputation. Will not the Board, or some friend, procure for us all those cuts? If Mr. Peter Parley (I know not who he is) would make a donation of them, I should feel peculiarly happy in introducing him to more than 20,000 youths in the Greek nation, who would not fail to cherish for him more than ordinary reverence and gratitude. We are happy to learn that the author has generously offered to make a donation of the cuts and plates, and that they will shortly be transmitted to Malta.

From the Journal of Education.

"This work is well calculated to answer the purpose for which it is written, viz. to teach the first steps in Geography. Such a work is much wanted, there being no one, either expressly designed for or suited to this end. There are several valuable works for more advanced scholars, but none that is calculated to help the child easily and agreeably over the somewhat difficult grounds which lie between the primary reading lessons, and this popular and useful portion of juvenile study.

The neatness and cleanliness of the maps, the abundant and illustrative cuts, and the free and colloquial style of Mr. Parley, together with the attractive qualities of the white paper and large print, are calculated to make the book a favorite with pupils, and we trust with their teachers. It appears to us that schools which have the use of a book like this, must profit by it, in the more rapid and thorough progress of its pupils, and as we esteem every thing that promises advantage to youth, of importance, we commend this book to them, who with ourselves are interested in the cause of education."

From the Portland Experiment.

"This is the best introduction to geography that has appeared for young beginners. Its familiar narrative style and well selected engravings give it the attraction of a story and picture book. The first engraving, representing the earth with men and ships on all sides, and surrounded by clouds and stars, *is worth the price of the book.*

The author says he 'has sought to give to a work designed principally for the use of schools, the attractive qualities of books of amusement. The cold and formal style of most books of juvenile knowledge, is probably the real cause that has driven parents and teachers to the use of books of fiction for children.'"

From the Albany Argus.

"*Peter Parley's Geography.*—We seize the occasion which the issuing of the second edition of this little book affords us, to say that it is one of the most instructive and amusing, as it is one of the most popular, of the modern works of juvenile knowledge. It gives in the happiest manner, to a work designed chiefly for the use of schools, the attractive qualities of books of amusement. Like all the productions of this sort from the gifted author, it is peculiarly adapted in the language and illustrations, to the capacities and instruction of children. In relation to the manner adopted by the clever Mr Peter Parley, we adopt his prefatory language—"As fiction derives its interest from its resemblance to truth, I can see no reason in the nature of the case why matters of fact may not be presented in a guise to captivate youth, as well as matters of imagination. One of the principal sources of interest in the inimitable tale of Robinson Crusoe, is the appearance of reality which the author has thrown over the narrative. Now if fiction thus borrows its attractions from truth, why is it necessary to deal so largely in fiction in the instruction of youth? Perhaps the sarcasm of the player to the preacher, 'we represent fiction as if it were truth, and you preach truth as if it were fiction,' is applicable to the subject. The cold and formal style of most books of juvenile knowledge, is probably the real cause that has driven parents and teachers to the use of books of fiction for children."

From the Boston Traveller.

"*Peter Parley's Geography.*—The different works by that great traveller and close observer of men and places, Peter Parley, have become so popular in schools, and among the young portion would constitute a passport to general circulation and popular favor. The last of this old gentleman's contributions that we have examined, is his 'method of telling about Geography to children.'

As the eye is the most active of the senses, and an impression obtained from actual observation is most correct and enduring, he has multiplied visible images, and illustrated by pictures the most important portions of the work. Occasionally, opportunities, too, are embraced of inculcating lessons of morality and virtue upon the youthful heart. The sooner, say we, the juvenile bosom can be made to feel the gentle and genial influences of truth, love, humanity and religion, the better."

From the Vermont Chronicle.

"This is a neat little volume, designed for the use of children of early age; and we have not seen one among the many of the kind, which appears to be so well calculated to interest and instruct very young scholars. The author has, as he tells us in the preface, 'treated the subject in a somewhat colloquial style, taking often a story-teller's latitude in the use of phraseology, in the method of illustration, and in the arrangement of facts.'

The work contains 9 maps and 75 engravings. The latter are designed to show the peculiarities of different nations in their costumes and employments. The maps, and mode of instruction on them, are extremely well adapted to the comprehension of the child.

The plan of introduction is, if we are not mistaken, new; and which will doubtless be found well adapted to initiate the pupil into the study of geography. The first lesson consists of questions relating to things with which he is acquainted, or can easily be taught by familiar objects—such as inquiries about the town which he lives in—what a town, a city, a river, a mountain, &c. is—the points of compass, &c.; by which the pupil is led into a knowledge of the terms in Geography, preparatory to being instructed in things beyond his acquaintance.—Under the head of Asia, he takes the opportunity of giving a sketch of the histories in the Old and New Testament, with pious instruction in the Christian religion.

Having had some acquaintance with the wants of our common schools, we feel confident in saying this little work is well deserving the attention of those who have the direction of them; and that it will supply a deficiency in studies, adapted to children, which has long been felt by teachers; but which, till within a few years, has not received that attention from the community, which its importance demanded."

March 23. 10

ÆTNA INSURANCE COMPANY.

INCORPORATED for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a capital of **200,000** Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

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Hartford June 21. eow

SABBATH SCHOOL TREASURY.

This Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. This Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twelve pages, 12mo. Price 50 cents per annum, in advance. If the subscribers are as numerous as heretofore each number will contain twenty-four pages.

The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward to H. J. Howland, No. 47, *Cornhill,* the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number.

All communications relating to the editorial concerns of this work should be addressed to the Secretary of the Massachusetts Sabbath School Union, No 47, Cornhill, Boston.

All remittances of money or orders for the work should be addressed to the H. J. Howland, Agent of the Depository, No. 47, Cornhill, Boston.

F. J. Huntington, of this city, is agent for the above work.

NOTICE.

AT a Court of Probate holden at Suffield, within and for the district of Suffield, on the 18th day of March, A. D. 1833,

Present, LUTHER LOOMIS Esq. Judge.

ON motion of the Executor on the estate of Luther Kent, late of Suffield, within said district, deceased, This Court doth appoint the 15th day of April next, at 2 o'clock, P. M. at the Probate office in said district, for the hearing, allowance, and settlement of the administration account on said estate, and doth direct said executor to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign post in Suffield.

Certified from Record.

LUTHER LOOMIS, Judge.
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